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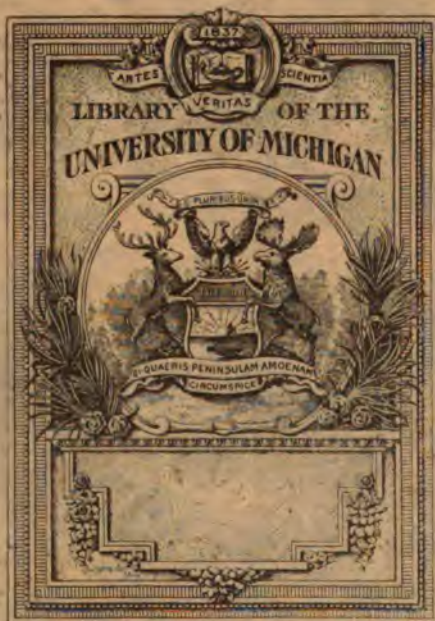
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Rev A. Ben Ohiel

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kind regards  
April 1886

**THE RELIGIOUS CONDITION OF CHRISTENDOM.**



# THE RELIGIOUS CONDITION OF CHRISTENDOM.

DESCRIBED IN  
A SERIES OF PAPERS  
PRESENTED TO THE  
*Eighth General Conference of the Evangelical Alliance,*  
HELD IN COPENHAGEN, 1884.

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EDITED BY THE  
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## P R E F A C E .

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THIS volume will be found to consist of two parts. The First contains the Addresses delivered at the Copenhagen Conference of the Evangelical Alliance, held in the Autumn of 1884. The Second, the resolutions there passed and other documents and memoranda connected with the meeting. The Addresses have, as a rule, been somewhat abridged; but care has been taken only to omit that which seemed to be rather of local or temporary, than of general and permanent, interest, or which could be omitted without affecting the main argument of the Address.

The translations of the foreign papers are by different hands. The Editor desires specially to acknowledge the help kindly rendered to him in editing and revising them by his friend, Rev. R. S. Ashton, Secretary of the Evangelical Continental Society, whose advice and assistance have in this and other respects been most valuable.

L. B. W.

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## INTRODUCTION.

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THE Eighth General Conference of the Evangelical Alliance was held at Copenhagen in 1884. The proceedings commenced on August 30th, and concluded with the services of Sunday, September 8th.

The Conference, as originally proposed, was to have been held in Stockholm in 1883. But circumstances arose which made it needful to postpone it till the following year, though it was still hoped that Stockholm would then be the place of gathering. It was found, however, that the difficulties which had interfered with the first arrangement still existed, and the Council of the Alliance came reluctantly to the conclusion that it would be right to abandon the intention of holding the Conference in the capital of Sweden. The time then was short; but they turned to Denmark, and received cordial co-operation from their friends in that country, and Copenhagen was fixed as the place of meeting.

These circumstances combined with others to lend special interest to the gathering, and to some anxiety as to its success. Happily any doubts which may have existed on this point were dissipated by the result. The first Conference held in Scandinavia, and in a strictly Lutheran country, was eminently successful. The meetings were numerous attended, and a lively interest was shown in them by a large body of the clergy and laity of the Lutheran Church. The addresses excited much attention; while the presence at some of the meetings of the King and Queen of Denmark and other members of the royal family, and the warm interest evinced

by them in the proceedings, was a happy and encouraging feature in the week during which the Conference lasted.

It is not the object of this volume to present a full and detailed report of the proceedings, but to give an account of the present religious condition of Christendom, in so far as it is represented in the papers read at the Conference. The following paper, however, which appeared in *Evangelical Christendom* (Sept., 1884), from the pen of the Rev. Principal Cairns, which sums up the proceedings and describes the impressions produced by them on his mind, will form no inappropriate introduction to the addresses themselves :—

#### GENERAL REFLECTIONS ON THE COPENHAGEN CONFERENCE OF THE EVANGELICAL ALLIANCE.

1. My first impression is that of the weight and gravity of the Conference. In respect of numbers it may have been exceeded, and in the central position of the place of meeting. Nothing is ever likely to equal the first Ecumenical Conference held in London in 1851, amidst the excitement of the Great Exhibition ; or that in Paris in 1855, in the very crisis of the Crimean War ; or in Berlin in 1857, when the struggle between the High and Low Church party was at its turning-point, and the king, by his decisive action and memorable reception of the Alliance at Potsdam, not only wrote the brightest page in his own chequered life, but affected the whole religious future of Germany ; or the wonderful gathering in New York in 1878, which is still felt to have been the greatest meeting ever held on the American continent. In this respect the Copenhagen Conference is more on the level of those of Geneva, Amsterdam, and Bale. But, in another point of view, it comes nearer the first-named circle of meetings, for it brings into the field of its operations for the first time, to any perceptible extent, the Scandinavian group of nations, and thus has a stamp of novelty. The meeting has already had on them a visible effect, and must have a greater. They have never had any such fraternization even with the German and Lutheran type of Christianity, to which they so much more belong. For political reasons this intercourse might now be impossible, but it has been achieved on the wider basis

of Christian sympathy, and for this, among other considerations, it was desirable that the Alliance meeting should have been held not in Stockholm, but in Copenhagen. The meeting has in other ways brought the Scandinavian nations within the pale of world-wide affinities, but it will also be valued as having recalled with a healing power the great and glorious memories connected with the name of Luther. In Stockholm not only would the attendance have been more limited, but this smoothing of relations between Germany and Denmark would have almost vanished out of sight.

2. The *second* impression which the meeting has left behind is *the sense of completeness and thoroughness in the work undertaken and effected*. The statistical details of the Conference show the largeness and variety of the representation of Christendom as to nations and churches represented in point of numbers, and also of general eminence and ability in the representatives. The Australian regions were unrepresented, and, to a large extent, the wide mission field; but the fine panoramic view of Dr. Murray Mitchell, the result of wide-reaching observation, made up for the defect, as did the fresh sketches of Dr. Van Ryn of missions in the Dutch Colonies, and the elaborate report of Pastor de le Roi as to missions among the Jews. In every department of home mission work the details were inexhaustible, and probably such an outline has never been given before in any one meeting. Denmark, Sweden, and Norway were ably represented in the papers of Provost Vahl, Pastor Oestberg, and Pastors Munch and Storjohann; Germany, in those of Professor Christlieb, Dr. Baumann, and Pastor Rindfleisch. The report of Professor Oetli on Switzerland filled up a much-felt gap, as did that of Dr. Van Wyk in regard to Holland. Greece was described by Dr. Kalopothakes, and Spain by Pastor Fliedner; while France and Belgium found their spokesmen in Pastor Recolin, in the Brothers Monod, and in Pastor Anet; and Austria in Pastor Kotschy. Besides statistical papers and others handling the social question, as in that by Professor Redford, there were essays on points of Christian doctrine, as that by Professor Godet on the "Authority of the New Testament," and of the veteran William Arthur on "Our Lord's Divinity and Atoning Work," and of Mr. McCheyne Edgar on the "Power of Prayer." In addition to these



valuable papers, great interest attached to the more apologetic discussions on Science and Revelation, by Prebendary Anderson, Dr. Conder, Dr. Sinclair Paterson ; and the moral and even political side of Christianity was largely reflected in the treatment of particular Christian duties and virtues, such as courage, temperance, single-mindedness, liberality in giving, and the revival of family religion and Sabbath observance. The above arrangement of subjects is very defective, as so many of the topics run into each other, and it would not be easy to reduce to any category the comprehensive essay of Dr. Schaff on the "Discord and Concord of Christendom," or the spirited address, on the same evening, of Theodore Monod on our "Dangers, Duties, and Hopes." From the opening speeches on the one Saturday evening to the closing appeals on the other, there was not only a tone of deep earnestness, but a strain of honest and vigorous Christian thought. Those who in our day imagine that the intellectual standard of Christianity is on the decline, fall into a grievous blunder. I have attended this year the great celebration of the tercentenary of the University of Edinburgh, as well as the meetings of the Presbyterian Alliance in Belfast, and of the Evangelical Alliance in Copenhagen. Some of the names, such as that of M. de Pressensé, are the same in both ; and the scientific or philosophical meeting was remarkably in harmony with those distinctively Christian, and cannot be contrasted with them. But it is my full conviction that the Christian meetings did not in the least pale before the assembled science and learning of the century, while in grandeur of topic and intensity of moral sympathy they rose to a height which only science and philosophy on their Christian side can share.

8. The next impression which I mention, and which all who came in contact with the meetings must have received, was the sense of the terrible crisis through which Christianity is passing in its conflict with error and darkness in all the leading nations of the world. To this sentiment the deepest expression was given in the paper of Dr. Christlieb on Wednesday morning, supported more or less by all the reports that were read, and by extemporaneous utterances like those of Dr. Marshall Lang and many other speakers. I must confess that, for myself, this darkened the otherwise bright and

exhilarating excursion to Røskilde in the afternoon. The tall pillars of the lonely cathedral by the sea-shore, where the kings of Denmark lie buried, and which has lasted through all the years of Danish Christianity, seemed, as they reverberated with majestic Christian music, which exalted all the incidents of the Christian life, to gather around them the mocking spirits of darkness, threatening to involve the Scandinavian with other lands in the common ruin of all human hopes. The bright contrast of living Christian faith and joy, which in the preceding open-air gathering of the day had burst out in speech and song, and united, in the procession back to the cathedral, the old hymn of the Crusaders with "Hold the Fort" and other recent melodies, could not wholly remove the depression which still remains. I was hardly prepared for such disclosures of the demoniac working of evil, which not only in the extreme negative science and materialism of Germany has gone so far, and in the dense indifferentism of huge masses, as in Hamburg and Berlin, hardly thinks Christianity worth opposing, but which also, in the bitter propaganda of Socialism and Nihilism, parodies the best-known Christian hymns, and breaks out in its savage attacks on the Salvation Army in Switzerland (let what will be said of their provocations), among other reasons, through pure hatred of Christianity. A minister from Geneva on the last day of the Conference displayed a hymn-book, with red covers (the emblem of the Revolution), and read from it caricatures of Luther's "Eine Feste Burg," and other hymns, and original hymns (so called) predicting the downfall of all faith and order. I afterwards, to guard my statement, saw the volume, which (printed in Switzerland) is in German ; it is in the seventh edition, but not for sale. Other speakers confirmed this fact, that the Revolution takes pains to show itself in this way, to be openly anti-Christian. One may grant that many social wrongs and inequalities, as in the last century, call forth this bitter hatred to the Gospel ; but the facts are not less startling and humbling, and they loudly call on the whole Christian Church to save humanity, in Christ's name, from a victory of hell upon earth, and from an endless millennium of darkness.

4. A *fourth* impression which I record is the cheering sense of

ever-increasing progress in all the countries represented in the Alliance. This was proved by Dr. Baumann, as to the progress of Christian theology in Germany ; by Professor Oetli, as to a growing return to faith in German Switzerland ; by Dr. Van Wyk, as to the success of voluntary religious education in Holland ; by all the speakers regarding Denmark and Sweden ; and even in so hard a field of work, by Pastor Storjohann, of Christiania, regarding Sailors' Missions all over the Baltic. It is impossible to enumerate the varieties of Christian work described, all of which, speaking by contrast with former years, are in advance. The interesting statements of Pastor Fliedner record progress even in Spain, and those of Dr. Kalopothakes in Greece, and of Pastor Kotschy in Austria. The terrible details as to intemperance, in the paper of Pastor Rindfleisch, of Dantzic, and as to immorality, in those of Dr. Dalton, of St. Petersburg, were balanced by cheering statements of the victory of Christian labour in these unpromising fields. As I did not know that Copenhagen had more public-houses than all Sweden and the rest of Denmark together, so I did not know, till Pastor Dalhoff mentioned it, that there were in Denmark 4,000 Good Templars, and, from other sources, that drunkenness was abating in Sweden. The luminous reports, already alluded to, on Foreign Missions, to which may be added the paper of Dr. Borrett White, of the Tract Society, on Mission Literature, show that advance is also the watchword there. Let me not forget the interesting details on Sunday-schools by Mr. Fountain Hartley, and Mr. Croil, of Montreal ; nor the various discussions outside the Conference. I happened one day, by mistake, to stumble into a large gathering of women, which filled at an extra hour the whole of the lower hall of the Bethesda meeting-place. I have no doubt that progress was reported upon the matter under debate, but the very presence of so large a company of representative women gathered in a Scandinavian city was itself a sign of progress.

5. A *fifth* impression is the evidence furnished by the Conference *of the growth of religious liberty*. The assembly worthily sustained its reputation by protesting in forcible but guarded language against the maltreatment of the Salvation Army. The allusions on many sides to the rise of Nonconformity in the Scandinavian

countries, so as to break sometimes in an irritating way the long-cherished Lutheran uniformity, and even to involve suspicion of political intrigue, were filled with a generous spirit of forbearance and hopefulness; and the free field afforded in the Conference to all shades of opinion cannot but be followed by happy results. Provost Vahl, on an early day of the Conference, justly alluded to the kindly spirit in the breasts of the Danish people as to religious differences, and this will doubtless continue and spread; nor was it without interest that in his pathetic closing address, the Rev. Dr. Kalkar, to whom the Conference owes so much, reminded the meeting of the letter of the late Queen Dowager of Denmark to Queen Isabella of Spain on behalf of Matamoros and other Spanish sufferers for conscience' sake.

6. A *sixth* and last impression is that of *gratitude for the truly cordial and hospitable welcome* accorded to the Alliance meeting by all classes in Denmark. The simple dignity and courtesy with which the Royal Family expressed their interest by attendance on the meetings were suitably acknowledged by the Lord Mayor, Sir Wm. McArthur, Count Bernstorff, and others. The sympathy of leading ministers of the Danish Church, manifested by attendance and public recognition, and the ever-growing and frequently overcrowded attendance of the people, deserve also the warmest thanks. Those who have had the good fortune to learn in private circles how much of high intelligence, of refined Christian culture, and of earnest Christian zeal distinguish the family life of the best types of Danish Christianity, will cherish their remembrances of Copenhagen and its Alliance meetings with yet deeper interest, and will pray with all others that a country so beautiful, so full of memories of service to early British Missions—as was so justly acknowledged by Dr. Underhill on behalf of the Baptist Society, and expressed in the letter of the Alliance to the King—and bound also by so many ties not only to England, but to other nations of the world, and, as is seen in the recent labours of Martensen and other great theologians and scholars, so well fitted to help the development of Christian faith and life, may receive, as well as give, a rich blessing in connection with the meeting now so happily concluded.



PART I.

*ADDRESSES DELIVERED AT THE CONFERENCE.*



SATURDAY, AUGUST 30, 1884.

### Reception in the University Hall.

THE following Address of Welcome was delivered by the  
Rev. Dr. KALKAR, who presided :

The Christian world has often beheld vast assemblies—and yet what is all that has transpired on earth compared with the assemblies which have taken place in heaven! That was a marvellous crowd which flocked together on the market-place at Clermont, and which, fired by the inspired words of a poor monk, joined in the attempt to deliver the Holy Land from the hands of the Infidels, shouting, “God wills it! God wills it!” But far beyond all human conception was that assembly in heaven when earth, which was to become the theatre of God’s manifestations, was evolved from the surrounding chaos, and when the morning stars sang together, and all the sons of God shouted for joy (Job xxxviii.). That was a solemn hour, when a valiant army stood around the glorious King of Sweden, in that memorable hour before the battle of Leipzig, and intoned the grand anthem of the Evangelical Church, “*Ein feste Burg ist unser Gott.*” But that hour can bear no comparison with the night on the peaceful plains of Bethlehem, when suddenly there was a multitude of the heavenly host praising God and saying, “Glory to God in the highest, and on earth peace, good will toward men.” Were I, however, to select that one of earthly gatherings which I regard as the most glorious of all, I should point to the little community at Pentecost, when those



first chosen by the Lord were all with one accord in one place, and the Spirit descended from heaven, and they were filled with the Holy Ghost; and when the multitude came together they were confounded, because every man heard them "speak in his own language, and they said, 'How hear we every man in our own tongue, wherein we were born?' And the effect was that the believers, 'continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart.' " This was the first awaking into life of the Church, and who can doubt that the morning stars again sang together and all the sons of God shouted for joy at the redemption of man? And, God be praised, the echoes of that first pentecostal miracle still resound in the Church, and it is its effort and hope, its burden and longing, that such days may arise again in which the faithful of one accord, from whatever country they may come, with one mind and one mouth, shall glorify God, even the Father of our Lord Jesus Christ, until that moment when the most numerous assembly of all shall be held in heaven, and the elect shall behold the "great multitude which no man can number, of all nations, and kindreds, and people, and tongues standing before the throne and the Lamb, clothed with white robes, and palms in their hands: crying with a loud voice, Salvation to our God which sitteth upon the throne, and unto the Lamb." Oh, let this hope never pass away from Thy flock, Thou merciful God, but grant that Thy Church may stand adorned like a garden of roses, in which all who love Thee may grow up into Him in all things, which is the Head, even Christ. Grant this for the sake of Thy great mercy, O Lord!

Is it not this thought and this hope, this longing and this burden which have called into life the Evangelical Alliance, the friends of which we welcome to-day with the best love of our hearts, and with the most heartfelt devotion? Our first word of welcome must be for you, dear fellow-countrymen, to whom the Lord has granted to dwell on these fertile plains; to you, men and women, of the present generation, for whom the Lord has in so many parts of our fatherland reserved the still greater privilege of hearing living voices that praise the doings of our God; you to

whom it is granted to inherit the heirloom left by the witnesses of the last century, by Balle and Mynster, Grundtvig and Martensen. Next we welcome you, our Scandinavian kinsmen, who have come from the woodclad countries, which for centuries have formed our bulwark, who have cherished the old memories of the heroic age of the North, and who, not without doubt and trepidation, behold the new phenomena which you often speak of as obscure. From the North, I will turn westward and eastward, and welcome you, the men of action, whose home is the British islands—you who belong to the country that first conceived the thought of this Christian association, the idea of which has awakened sympathy in every place where a Christian Church is to be found—you, whose glance is so far-seeing that you have predicted that the Evangelical Alliance will some day meet in Rome and Jerusalem. With great admiration and esteem we welcome you, friends from across the Atlantic—you who have fought the battle of our Lord and gained the victory, and who now are vying with your brethren of the Old World in the glorious attempt to carry the standard of the Gospel from country to country and across the deep seas. Welcome also to you, men of deep thought from Germany, who have taught us that science has its treasures and knowledge its jewels; and along with you we welcome also your kinsmen from the dyke-bordered land of the Netherlands, whence heroism valiantly carried the flag of religious liberty across the roaring waters, and where famous scholars have astonished the world by the depth of their knowledge. How sincerely do we regret that so few of the French nation, to whom it is given to unite delicacy of language with clearness of thought, are here to accept our welcome; and also so few of you, men of Switzerland, whose mountains have left an imperishable impression on all who have seen them. Oh that it may be granted to us, as it was to those "Parthians, and Medes, and Elamites," that we may feel the breath of the Spirit in our hearts, so that we may truly repent of having so often cherished and expressed unkind feelings and mutual suspicions with regard to each other! It is certainly a delightful proof of the Divine wisdom and love that every nation has its own individuality, its own peculiar talents, all of which

are to be duly perfected, and are mutually to complete each other. Grant, Lord, that this may soon prove a reality, so that the peoples may, in peaceful intercourse, ever be giving and receiving more and more !

But now confining our thoughts to the Church, the mightiest factor in human life, and looking round on this assembly, we exclaim with grateful heart, " God be praised that that which unites us is much greater and stronger than that which separates us ; " yes, God be praised, that an army is here assembled, that acknowledges the same Lord, the same God and Father, and that, in spite of differences of nationality and of spiritual gifts, we all confess our belief in the same Catholic Church, in the same universal articles of faith.

No denomination dares to declare itself to be the sole possessor of the whole undivided truth, because the apostle has himself reminded us that to every one of us the grace of God is given by the effectual working of His power. Therefore we welcome all who in humility and earnestness are united to the Head, Jesus Christ. You may be divided from us by the wall of confessions and denominations, still we all flock together in that great hall of our Lord which is called the visible as well as the invisible Church, in that glorious Father's house which is spacious enough to hold all the children of God. Alas ! how often has not the paternal home been transformed into a prison-house, hemmed in by iron doors and bars, so that the poor captives might not be cheered by the consolation, that there are fresh meadows outside, where the flowers of faith, hope, and love are blossoming in abundance ! But of what use was it that the walls of the prison-house became thicker ? because as the song of the knight penetrated into the dungeon of the king, Richard Cœur de Lion, and prophesied to him that days of liberty were soon to dawn for him—so, since the days of the revival, a delightful tune from the same paternal home has always kept the remembrance fresh among believers that far more invincible than all special confessions and views is the common Christian faith ; stronger than all else are the ties that bind us to Him, who loves us with an everlasting love, or, as it is expressed by one of our most orthodox Lutheran Churchmen,

“The sympathy between the Christian confessions widely surpasses the antipathy.”

And now we present our fraternal love to all assembled here. We begin by welcoming you, our spiritual kinsmen, our *Lutheran brethren* from this and neighbouring countries. We rejoice with one another in the conviction that the Word of Truth has been preserved among us by pure teaching and by the holy sacraments, and we thank the Lord that hearty and earnest worship has been established among us. But woe unto us if, sitting at the feet of the Lord Jesus and hearing His Word, we do not acknowledge our mistakes and defects, and especially if ever we forget that the interest in deeds of charity towards the suffering and neglected, now so abundantly extending among us, has been called into life by you, brethren of the Reformed Church, who are so rich in memories of martyrdom, and whom we welcome in the hope that we may learn from you veneration for the Scriptures and beneficial discipline. And when our eye wanders over our nearest surroundings, and rests on you, who have come from Great Britain, and from far away across the Atlantic, then our soul is uplifted in thanksgiving. No Christian society has more readily stretched out its hands and opened its heart to those who go forth carrying the blessings of the Gospel to foreign parts, to the peoples sitting in the valley of the shadow of death. From your midst, English brethren, has arisen the society whose representatives we welcome to-day, the society whose founder pronounced the glorious word, “*The world is my parish*: to save souls from perdition shall be my task.” Are there still those in the old churches of the Continent who do not look quite favourably upon the far-spreading labours of the *Methodists*? Still, it should never be forgotten that no Christian Church has striven more zealously to save individual souls from perdition, and to sound the trumpet to stir up the masses. Even so inflexible a Lutheran as *Hengstenberg* has compared your society to “the powerful oak, which, after the lapse of centuries, still showers its blessings upon untold generations.” The prairies of America, the black populations of the West Indies, and many once dead but now awakened souls, will be the witnesses that God has put His stamp upon your labours and those of other denominations.

We will extend our welcome to you, Moravian friends. In this city you have been as a source of living water to the faithful at a time when unbelief had dried up the wells of life. The Church of Christ will always cherish the grateful memory that you have often chosen the most depraved and miserable of mankind as the objects of your pitying love and unwearying efforts.

There is one subject, however, we must direct attention to, and that is: Willing as we are to acknowledge the good, true, and beautiful peculiar to the various denominations—and it is the password of the denominations to acknowledge this—there are, nevertheless, limits to fraternity which we dare not disregard. “Peace,” we say, “be with them that call on the Lord out of a pure heart.” We must tolerate, but can we ever extend a fraternal hand to those who style our Church a Babel, scorn our divine services, throw blame upon the Word; who vituperate the faithful servants of the Lord and blaspheme our religious assemblies? No, no; we will not permit the Samaritans of our days to join with us in the building up of the Temple, but say in the words of the apostle: “They went out from us, but they were not of us.” But all those who in humility and sincerity of heart love the brethren shall dwell with us in that ancestral hall of the Church that is lighted up by the Sun of Righteousness, in the house with the many mansions, which is spacious enough to afford room for all in special compartments. Will the brethren who have come to this Conference from various places, and who profess differing views, permit him, whose heart is filled with joyful, yet trembling expectation, and with grateful sensations to finish this welcome by the exhortation of the apostle: “Let us hold fast the profession of our faith without wavering (for He is faithful that promised); and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching.”—Amen!

The Rev. Provost VAHL, Vice-President of the Danish Branch of the Alliance, addressed the foreign delegates, and said he could not at the moment forget the great idea—originated in England—of the

Evangelical Alliance—viz., to manifest to the world the union of Christians of different denominations and varying nationalities. Neither could he forget the efforts made by the Alliance to secure religious freedom for all Christians, of whatever creed and in whatever country. Although there might be in Denmark a different development of Church organization from that which prevailed in Great Britain and elsewhere, yet there was a great unity amongst Evangelical Christians, not only in Denmark, but in other continental countries, since they had one faith, one baptism, one truth, and one Father. He earnestly hoped that all the foreign delegates would take home with them some happy recollections of their visit to the Danish capital.

Speaking on behalf of the British Isles, the Lord Mayor of London (R. N. FOWLER, Esq., M.P.) returned thanks for the cordial welcome given by the Danish Committee. Reverting to the names of Bickersteth, Bunting, Raffles, Steane, and others who were the founders of the Alliance, he said they would, if still alive, have been astonished at the progress the Society had made throughout Europe and the world. He anticipated, as one of the results of the Conference, that those who took part in it would be bound together in closer ties of Christian brotherhood.

The United States of America spoke their acknowledgments through the Rev. Dr. JOHN HALL, of New York, who reported the growth of a vigorous evangelistic spirit and increasing liberality in gifts for carrying on the work of the Church of Christ not only at home, but in heathen lands, and especially in Japan, China, and India. Evangelical Christians in the United States had found that just in the degree in which the supreme authority of God's Word was maintained, just in the degree in which Jesus Christ was preached, and lifted up as Prophet, Priest, and King; just in the same degree in which men believed in the Apostle's Creed and in the Holy Ghost, just in that degree were they prepared to make sacrifices, to toil, to labour, and to deny themselves for the spread of the truth and the establishment of the kingdom of Christ. The American friends could but re-echo the hope

expressed by the Lord Mayor of London, that they would be all quickened, encouraged, and strengthened to bear effective testimony not only to the substantial unity of the Church of Jesus Christ, but to the great evangelical doctrines, the belief of which inspired the Alliance from the beginning, and had given it the moral and spiritual power which it possessed.

On behalf of Germany Count ANDREW VON BERNSTORFF spoke as follows :

I am called upon to greet you on behalf of the German branch of the Evangelical Alliance. We are rejoiced that you have been able to bring about the holding of the Conference of the Evangelical Alliance here this year.

It is no mere human caprice, no enthusiast's vagary, this idea of the Evangelical Alliance which brings us together. It is a solemn duty and a holy privilege. In the hour of His approaching passion, when Christ as our great High Priest offered up supplication to God, He prayed that His own might be one, even as He and His Father were one, "that the world might see in this unity that He was sent by His Father." And if thus our Lord offered up prayer, with the promise attached "that the world should believe," how shall we neglect the conditions therein stated ? It is no faithlessness to our own particular confession of faith to be here united ; for each can from the walls of his or her church extend a hand of amity to a brother or sister of a different communion—worshipping the same Lord.

All who would enter into the fold through Christ the door, all who to the query, "What must I do to be saved ?" give the reply, "Believe on the Lord Jesus," are our brethren and sisters.

The outward organization of the Evangelical Alliance differs in the different districts of Germany. In the west there is an endeavour to persuade persons to become members, and this has its good side ; we of North Germany, however, do not urge membership, but consider all Evangelical Christians as members, for many of those who work with us might be shy about demonstrative association. But if some few Christians have scruples about join-

ing the Evangelical Alliance, none the less does it go on and prosper.

Our revered president called us just now "the people of deep thought." I would have him not take it ill of me, if I say that we must be more than that, if we are not to retrograde, we must also be practical doers. And we may say that by the help of God all our Inner and Outer Missions are advancing, and of late especially the work of evangelization.

And we are very glad to have come to Copenhagen. We have much in common with the theology of Denmark. We owe much to some of your theologians. Let me name one in particular, Martensen. But another name is dear to us all, that of Martin Luther. A land in which the great majority holds the faith of Luther, and opens its gates amicably to the Evangelical Alliance, is a dear friend to us.

Allow me to make one personal remark. This Conference offers me the first opportunity I have had of seeing a land that several of my ancestors were proud to serve, and to which they were very affectionately attached. I know that these, my ancestors, you bear in kind remembrance. Let some of the good-will in so large a measure accorded to them be in some smaller proportion allotted to me.

On behalf of France M. le Pasteur RECOLIN, of Paris, and Monsieur E. DE PRESSENSÉ, D.D., and Senator of France, responded. We give M. DE PRESSENSÉ's address:

I esteem it a great privilege to be able to express my gratitude for the cordial welcome which has been given us in the name of the Alliance in this noble country of Denmark—a country for which we have the warmest feelings of sympathy. We well know the high position she holds among Protestant nations, all that she has accomplished in matters connected with theology, as well as all that she has done in the various fields of Christian enterprise. We shall always remember that Denmark has produced one of the greatest artists of our times, and that artist a Christian. A visit to this land, where our faith is dominant, is a great pleasure to us



French Protestants, who are in the minority in our own country, after having had so glorious a history of which we may well be proud, or rather I ought to say, for which we may well be thankful. Do not suppose for a moment that I forget that it is the aim of the Alliance to raise us above all nationalities, and place us on the serene heights of Divine sympathy. In a measure science does the same thing. Truth knows nothing of the Pyrenees or the Alps, of rivers or of seas ; it throws down all barriers, and, like the sun in the heavens, shines out clear and bright over all. Copenhagen gave proof of this a few days ago in that Medical Congress, which may in the truest sense be termed a scientific one. No one there asked of what nationality were the Pasteurs and the Virchows. It is incontestable that the Christian faith towers above all the heights of science, because it is not simply an idea, a theory, but a feeling of love, in the very highest sense capable of realization. It needed the Word to be made flesh, and to come and dwell among us, in order that those grand words might be written, "Where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free ; but Christ is all, and in all." Never has it been so necessary for the Alliance to sound this great truth in our ears, and to impress it on our hearts. The important gathering of to-day has something very appropriate about it. Every one must feel the necessity of carrying on the Reformation of the sixteenth century in the present day. To this end nothing is more desirable than that we should meet upon neutral ground and show that none of our churches have a monopoly of the truth, or that our special forms and ceremonies and traditions are a sufficient cause for complete isolation. The comprehensive character of the basis of the Evangelical Alliance is a guarantee for the full maintenance of eternal truth, of which we would abate neither jot nor tittle, and wisely distinguishes saving faith from theological formularies, which, however good in themselves, can never stand in its place or compete with its supremacy. Fresh gems may be sought for in the Father's treasure-house, without despising or casting aside the ancient ones of inestimable value. It is of the utmost importance, in the great battle now going on between Christianity and infidelity, that we do not fail of coming off the victors. To

this end we must close up our ranks, and present a united and solid front to the enemy.

Finally, the Evangelical Alliance will doubtless ever bear in mind that religious liberty is an especial object of its care, and will be ready to defend it whenever gravely threatened or compromised. It is especially on this account that I hail with joy these great gatherings of Evangelical Protestantism. May God pour down His richest blessings on them, as well as on this hospitable land of Denmark, which has received us with such cordiality—on its king and on its Church. May we all hear a loud "*Sursum Corda!*"

In the name of the Dutch branch of the Evangelical Alliance Count BYLANDT, from the Hague, said :

I bring you a cordial greeting from the brethren in the Netherlands. Many of them are in spirit with us, and from them many prayers have gone up to the Lord for the success of our gathering ; and if there was but one true worshipper amongst them the prayer offered was not in vain. First, I would say a few words of thanks for the friendly greetings of the venerable Dr. Kalkar, and for the affectionate and hospitable reception accorded us in this land and in this town. The Netherlands Branch of the Alliance, which has existed for many years past, and whose fruit is to be seen in the Evangelical Union for Inner Mission founded by it, had almost died out. Reorganized on the occasion of Lieut.-General Field's visit last year, it at once recommenced operations. The meetings for united prayer at the beginning of the year were frequented by pastors of various churches. It was felt on all sides that union was called for ; that in the same way as political powers sought strength in alliances, so should we, in order to stand more securely, and on what basis could we do so better than on that of the Evangelical Alliance ? We live at a time when infidelity and evil, in their worst features, prevail more and more. Let us therefore keep united.

The Lord has His people everywhere. Let us here gathered together from different countries seek to be the army of the Lord Jesus Christ. Let us present arms to Him—to Him be glory, honour, and praise !

In conclusion, let me renew the wishes with which I began for a successful assembling together here. Let us be firm in Christian unity, one body in Christ, faithful in one confession of Him, united in following Him, and in pointing out to others the way to Him. Let us call down His blessing upon our country Denmark, upon our sovereigns, upon this city.

Pastor LUND, of the Moravian Church, delivered the following address :

If I make bold to address this assembly, I do so by desire of, and commissioned by, the directors of the Elders of the Unity Conference of the United Brethren in Berthelsdorf near Herrnhut, to convey to the Evangelical Alliance, meeting at Copenhagen, the heartfelt blessings and greetings of the United Brethren, and to express our desire to be admitted to the communion and bonds of love of the Evangelical Alliance.

It is true that the United Brethren, whom I represent, are but a small branch of the Church, and a modest one, without any special influence upon the march and progress of the kingdom of God ; but, as in the human body, it is not only the larger and more noticeable members that are of importance to the prosperity of the whole, so may the United Brethren be recognized as having their allotted place in the Evangelical Alliance. And if our paucity of numbers be no reason for excluding us from your Alliance, may I raise the question whether there be not a reason why we should be admitted ? You have spoken of reformers before the Reformation ; well, before the Evangelical Alliance was called into existence, the United Brotherhood was an Evangelical Alliance. The principles of the Evangelical Alliance were indeed the principles of Count Zinzendorf, the generally acknowledged founder of the United Brotherhood. Were not these his principles, despite misunderstandings and misstatements ? Did he not say : " I would be separated from no one who loves the Lord Jesus, though he holds opinions and views which I may not share, and in which I may not be able to support him ; but, if he love, believe in, and endeavour to follow my Saviour Jesus Christ, he is my brother, whatever be his name or calling " ? Is not that the foundation and corner-stone of the Evan-

gelical Alliance? Ever since the United Brethren have existed as a Society has it not been their task to realize the apostolic injunction to be diligent to bring about "unity of the spirit in the bond of peace," and is not that still the object of their labour and supplication, as is expressed in this verse of one of their hymns?

"Thou, who, in the last solemn night,  
Before Thou fadedst from their sight,  
Spak'st to Thy flock of Love's great might,  
Recall to us Thy timid sheep,  
That Thy last care was here to keep  
In unity Thine own through Time's long flight."

Well, then, let us pray, that to us of the Evangelical Alliance here assembled, He our risen Lord, through His Holy Spirit, in the midst of diversities of opinion, nationalities, and confessions, would grant the unity of the spirit in the bond of peace!—Amen.

Colonel von BÜREN, from Berne, spoke on behalf of the Swiss Branch, and Professor SKARSTED for the Swedish Branch.

The concluding speeches were delivered by several Copenhagen pastors, one of which, that of Pastor KRAYENBÜHL, specially addressed to the French delegates, we append:

On behalf of the Committee of the Evangelical Alliance I have the honour to reply to your fraternal greetings. I do so not only in their name, but also in the name of all friends of the Alliance in Denmark. We desire to accord to you, one and all, a cordial and hearty welcome.

Yes, welcome, dear brethren of the Reformed Church in France; welcome to French Protestants—descendants of those Huguenots whose heroic fidelity to their conscientious convictions you have just now so touchingly alluded to. And you, dear brothers from French Switzerland, we include in the same welcome, for are you not as it were members of the same family, bound together by close and numerous ties which do not date from yesterday? A small company comparatively after all, scattered up and down the country, in the midst of an overwhelming majority of Roman Catholics,

you have a task to perform as difficult as it is important. On the one hand, you have to grapple with the superstitions of the Church of Rome; and on the other, to cope with all the various forms of unbelief, from the honest inquirer who has his difficulties to the man who is the advocate of a gross and unblushing atheism.

We give thanks to the Divine Head of the Church that you are holding steadily on your way, and working earnestly for the spread of the Gospel, whether in distant mission fields or in your own native land. Seeing then, brethren, what manner of men ye are, we may well congratulate ourselves at the prospect of having you in our midst during the sittings of this Conference.

I desire to add one word more. Dear brethren, you have come to a city and to a country where you will find many things calculated to cheer and strengthen your hearts. As you have justly remarked, perfect liberty of conscience is assured to all by law; there is an ardent desire for the extension of God's kingdom far and near; many institutions exist which are the outcome of Christian charity and love; the Home Mission is carrying out its schemes with zeal and activity, and is being owned and blessed of God.

MONDAY, SEPTEMBER 1, 1884.

REV. DR. KALKAR, OF COPENHAGEN, PRESIDED.

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### *The Religious Condition of Denmark.*

ADDRESS BY THE REV. PROVOST J. VAHL.

IN nature we see that the same animal or plant, according to the varying circumstances under which it lives or has developed during many generations, may assume very different forms and still remain the same, because the essence or characteristic of the species is preserved in spite of the variations. We observe the same phenomenon in Christianity, the chief factor in the realm of intellectual life, and thus it makes good its just claim to become the religion of the world, as embracing all times and all nations. Where the essential doctrines are held—one faith, one baptism, one hope, one God and Father of all—great diversity may be allowed. Whilst the Roman Catholic Church demands uniformity as a proof of unity, the true Catholic Church simply calls for unity as regards the conditions of salvation, and discerns unity amid diversity.

In order to form a correct opinion concerning a religious community, it is therefore necessary to look out for unity amid diversity, and if unity in essentials is found, the right hand of fellowship may be extended to it. It may even be admitted that diversities are desirable; but this all are not inclined to do. Further, the origin and historical development of the community must be studied as well as the peculiar characteristics of the nation to which it

belongs. When this is neglected, very perverse judgments are often pronounced, and this has been the case with the religious life of the Danish Church. We limit our remarks exclusively to this Church in the first instance, because the absolute majority of believers in Denmark belong to it. The peculiarities of the religious life of the Danish Church chiefly arise from the peculiar characteristics of the Danish people. Among these I would mention a marked gentleness of spirit. The mildest measures are resorted to. Thus martyrdom is unknown in Denmark. Slowly and quietly Christianity, without force and by its own power, won the Danes; the Reformation, too, was carried through without any act of sanguinary violence. Closely connected with this feature is a high degree of equitableness. Injustice is repugnant to us. We are ready to admit the right of others to hold opinions of their own, and are very willing to look at everything in as good a light as possible. Hence a similar inclination to accept consequences. When the Reformation was introduced, it was at once accepted as something natural. In 1849 religious liberty was granted as a consequence of political liberty; it was directly looked upon as something natural. But, on the other hand, this indicates an indolent spirit; the change is sought less as something good in itself than as a means of enjoying its results. There is much dependence on the opinions of others. There is a dread of becoming the subject of the prevalent criticism, which often attacks essential truths and turns them into ridicule. Everything that rises above mediocrity is scrutinised, and its real or imaginary faults are laid bare. But the origin of this critical spirit is often love of the truth, the endeavour to get at the real truth, a hatred of all affectation and assumption. Another predominant characteristic is a strong reluctance to obtrude one's self and call forth the attention of others, and to lay one's innermost feelings open to the view of others.

Our relation to other countries is a peculiar one. Formerly we imported everything—costumes, institutions, ideas. After 1848 a change took place. We had been shamefully treated by the country to which we had looked up; we had learnt to know our own power and wished to live our own life, develop our own characteristics, without regard to foreigners. Since 1870 a reaction has set

in, I am sorry to say, mostly imitating the bad qualities of foreigners, and especially of the French people.

The Danish Church owes its origin to the missionaries of the Western Church, and it has therefore retained in the baptismal service the three articles of the Creed. At the time of the Reformation it followed Luther, and has thus clung to many of the old institutions, even to a greater extent than the German-Lutheran communities, inasmuch as it has retained the episcopate and the idea of special consecration connected therewith. Like the rest of the Lutheran communities, it has retained the doctrine of the real essence of the sacraments, but without going so far as the Roman Catholic Church with regard to their magical operation. Like them it has also maintained too great a dependence on the power of the State, and when despotism prevailed it lost every vestige of self-government.

As a consequence of the connection with Germany, the Danish Church has gone through the same degrees of development as the German-Lutheran Church. Crypto-Calvinism did not leave distinct traces; on the other hand, orthodoxy and pietism through the hymns of Brorsen exercised an important influence, and Rationalism, chiefly through the so-called Evangelical-Christian hymn-book, the use of which is not yet altogether discontinued, has done much harm to the Danish Church. The Moravians at Christiansfeld have done much for the south part of Jutland. In the re-awakening of Christian life during the first quarter of this century, Denmark followed Germany; but the movement here became a more thoroughly Danish one through the influence of such men as Mynster, Martensen, Søren Kierkegaard, and Grundtvig. Each of these men had his own peculiar gift, and has left deep traces in the history of the Danish Church.

Mynster's education was chiefly German, but he was a prominent and gifted man. Martensen was mainly his disciple, but, as he himself confesses, he learnt much from Grundtvig. Mynster and Martensen have by their personal worth, their intellect and general culture, exercised a mighty influence, not only upon the clergy, but also upon the whole educated world of Denmark. They gave Rationalism a deathblow from which it could not recover, and to



them ought to be largely attributed the deep respect for Christianity which has spread in educated circles.

The principal aim of Soren Kierkegaard was to lay stress upon Christianity as a matter between the individual and God, and to urge the importance of personal religion, and in this respect his work was a very important one. Many persons accepted what was sound and good in his writings, but the strange views he held in his later years have not exercised any lasting influence.

Whilst the activity of Mynster and Martensen mostly tended to preserve the old doctrines of the Church as against Rationalism, to maintain the existing order of the Church against the claims put forward on many sides, and to keep up the old customs as against more liberal tendencies; and whilst Soren Kierkegaard insisted on the subjective aspect of religion and individual piety, Grundtvig's activity took a somewhat different direction, and exercised great influence upon the Danish Church. Like Mynster he fought for the old creed and against Rationalism, but in a more directly polemical fashion. He carried on the fight from the standpoint of Holy Scripture; but as his opponents also appealed to it, and as it was not written for unbelievers but for believers, and is only intelligible to believers, he looked out for a key to the understanding of Scripture, and asked, Where shall I find the creed, the creed of the Church? and he found it in the ancient creed, in the three articles of the Apostolic Creed. These are the essential conditions of salvation; all other doctrines, however important in themselves, are theology, and their acceptance or non-acceptance is not necessary to salvation. This creed of the Church is embodied in baptism, which is the bath of regeneration, and quite correctly Grundtvig perceived that for the regenerated there can be no question of another regeneration, and he therefore attributed to the word, through preaching or through the Scriptures, no regenerating, but only an awakening and enlightening power. Baptism is the life-creating sacrament which comes from the Lord, and does its work, and which we ought to accept. Everything coming from the Lord is pure grace; we have only to open the heart to this grace and live on it. The law is no longer in force against Christians; they are under grace, not under law.

Through Grundtvig there has consequently arisen a strong tendency against the objective aspect of truth, while at the same time he also maintained the subjective with great power. He insisted on Christian liberty, and said that every one should do and speak what he really believed to be truth. He contended that where there is perfect freedom the spiritual life will be most genuine, and the individual will best attain his true development. Consequently, he first of all sought to loosen parochial restraints, in order that every parishioner should have the right of following the clergyman who suited him best. This having been made law, he worked for elective congregations; in other words, that laymen should be at liberty to form congregations within the National Church, with a clergyman elected from amongst themselves. Therefore he opposed the formation of free congregations with a free clergyman. He thought that the pastor should be allowed to choose his parishioners; the others did not concern him. Thus he desired clerical liberty, that clergymen should be allowed to teach as they would, being simply limited by their views as to the doctrines of Holy Scripture; then, and then only, there would be real sincerity. After 1849 he was therefore a passionate advocate for political liberty, and endeavoured to be not only an ecclesiastical, but also a national reformer. To that end he sought to establish popular high-schools, viz., schools for young men and girls, who in a popular fashion should be awakened to take an interest and delight in everything really human, and especially in their fatherland.

Another movement in the Danish Church originated in the devotional meetings in which laymen from Sealand and Søren Kierkegaard eagerly took part. Opposition arose against the clergy, and in 1854 a society was formed with a view of sending out lay preachers. Its management came some years after into the hands of believing clergymen, and so through the clergy, but also through the laity, the Home Mission has obtained a great influence over the whole country. It seeks to awaken the slumbering, to enforce the personal acceptance of the gospel, and to lead the awakened into a closer communion with the Lord, and into a brotherly fellowship with each other.

Through these different factors a sound and powerful Christian

life has been developed in the Danish Church. Its characteristic feature is the great oneness of opinion on all important matters. Rationalism has for a long time been driven back, and Rationalistic preaching is almost a thing of the past. The difference between essentials and non-essentials, between saving faith and theology, is increasingly understood. The conviction as to the objective significance of the sacraments is general. There is a universal acknowledgment of the respect due to believing clergymen, and of the influence they may exert, always provided that no lofty pretensions are put forth. The believing clergymen and laity are thus in many places upon friendly terms. There is a great desire to hear the Word of God. An American paper has called Copenhagen the metropolis with crowded churches, and with good reason. But this is not peculiar to Copenhagen; everywhere there is an open ear and a great delight in hearing if something good is proffered. And many clergymen are eager to preach not only when bound to do so, but at other times also. And in the churches it is now customary to sing hymns with lively tunes. This change is greatly appreciated.

A great many collections of sermons, a speciality of Danish didactic literature, testify to the kind of reading which is desired, and earnest, energetic sermons are best liked. But there is too little reading and searching of the Scriptures. In Denmark you will not meet with instantaneous revivals. Properly speaking we do not wish for them. We fear lest there should be much that is unreal in a hasty blazing up of the feelings, and we prefer that the Christian life should be developed more slowly, and should lay hold of the will rather than of the feelings.

Closely connected with Danish discretion and fear of exaggeration is a desire for soundness and sincerity in the various manifestations of the religious life. External show is not valued; it is better to appear as you are. Hence, he is more respected who does not go to church or partake of the Lord's Supper at all, than he who does it for the sake of appearances. Laws against Sunday work are therefore disliked as having no power to eradicate the worldly spirit. We also shrink from a pious condemnation of things which cannot be said to be sin in themselves. Further, we hesitate

to exercise Church discipline, lest they on whom it does not fall should think they are thus certificated as true believers ; and in this way it often happens that we run to the opposite extreme.

Connected with the mildness characteristic of the Danes is a very large amount of benevolent giving. Many legacies, and sometimes rather considerable ones, are left for the poor. These mostly originate in merely humane feelings, but sometimes they are a direct result of Christianity. In many places believers show a great willingness to give, especially in cases of temporal distress. Of late years, also, a more abundant giving to directly Christian objects has begun to set in in some quarters. Likewise the many new churches, which every year are being built within and without Copenhagen, abundantly testify to the willingness to give to spiritual objects. Still many Christian undertakings lack sufficient support and, what is worse, personal consecration. There is a very great want of labourers for work that requires self-denial, as, for instance, the mission to the heathen and the work of deaconesses.

But are there no defects in the Christian life of Denmark ? Yes, alas ! I will not stop to mention the life of unbelievers, who, notwithstanding the great progress that has been made, are still in a decided majority, although many of them have a great respect for Christianity, and are drawn towards it. I will not stop to mention the great immorality found in many places, the increasing drunkenness and constant tippling, the great desire for amusements, the attempt to receive every foreigner who visits our country as a prince or princess, the universal indifference to the observance of the Sunday, and the bad passions stirred up by politics. I am sorry to say that many believers share in these faults ; they are not sufficiently watchful, and even think it Christian liberty to conform to the world. There are also many defects in our Christian life, a peculiar disinclination on the part of many to think well of things they know nothing about. There is a great inclination to look on external things and overrate their importance, and to dread novel methods, and to find in a sort of one-sided optimism the remedy against all the evils of the day. There is much that is superficial, an unwillingness to regard truth from the standpoint held by others,

and to recognize unity in diversity. Nevertheless, there is a healthy, powerful life in the Danish National Church bearing the characteristics of our national peculiarities and our historical development.

The Danish National Church is much better provided with workers than the other Northern churches. It is only in Copenhagen and some larger parishes in the country that they are insufficient. The salary of the clergy ranges from 2,000 to 8,000 crowns (£111-£444), and this necessitates continual changes. Where a congregation has a clergyman who is in his right place, and his salary is insufficient, there is no means of raising it in order to retain him. All clergymen and bishops are appointed by the Government. Nobody has any right to exercise any influence in regard to the matter. All bills laid before the Parliament with a view to alter this have been so framed as to give the inhabitants of the parish, unbelieving as well as believing, a voice in the election of the clergyman. The National Church has no power whatever over its own affairs; they are entirely regulated by the ministry and Parliament. All attempts to alter this have been vain. On the one hand some politicians think it the right thing; on the other hand many believers are afraid of a Church Constitution that should establish universal suffrage, as the believing part of the congregation is always in a decided minority. Whilst this abnormal state of things should in theory be disapproved, practically it has been a great blessing. Parliament certainly has discussed a great many ecclesiastical reforms, but it has not come to any decision. The consequence of this and of the whole liberal current of the time has been, that in Church affairs we have great liberty, which almost without exception has been made use of in the service of the truth, and has tended towards the powerful development of the life of the National Church. One step towards a better regulated Constitution has been taken by the Government instituting an episcopal council, which is about to assemble for the first time during this month. It is only consultative, but the Government has intimated that it intends enlarging it and instituting synods in the dioceses. These are to consist of the deans and elected clergy and laity.

Amongst the free activities within the Danish Church ought in

the first place to be mentioned the Church Union for Home Missions, which through clergymen working in harmony with it, and by means of fifty-seven lay preachers whom it employs, holds a great many meetings and devotional gatherings in churches, forests, schools, private houses, and in seventeen mission houses which it owns in different parts of the country (their number is constantly increasing). In close connection with this is the Church Union for Home Missions in Copenhagen. It has nineteen Sunday-schools, with 4,000 children; Bible-classes and meetings are held; a Young Men's Christian Association and similiar societies have been instituted by it; also a Magdalen Institution, and the recently commenced and very important mission in the courts and alleys, and among the lowest inhabitants of the city. In the Sunday-schools in and around Copenhagen 10,000 children are taught. The Young Men's Christian Association has about 200 members. The St. Stephen's Union has erected a Sailors' Home in Aarhus. The Union for preaching the gospel among Scandinavian sailors in foreign parts has three stations in England. The Bethel Ship Union in Copenhagen holds services every day in different languages in the Bethel Ship. The Danish-American Mission has fifty clergymen in America. The Institution of Deaconesses has fourteen sisters and fifty stations, besides the central house, and displays very great activity. In Children's Homes 800 children are being educated, and the smaller homes especially are conducted in a decidedly Christian spirit. The Danish Bible Society circulated last year 5,000 copies of Holy Scripture; the Agency of the British Bible Society, to which we owe very much, 40,000 copies. The Tract Society printed last year about 200,000 tracts. The Danish Missionary Society has in India four stations and five missionaries, of whom one is a native. In India there is also another Danish missionary sent out by another Society. The Indian Home Mission to the Santhals is largely supported from Denmark, and generally all such work is progressing well. While this work has chiefly emanated from the less eccentric members of the State Church, of late years the Home Mission has begun to take charge of Young Men's Associations and Sunday-schools. The Grundtvigian party has tried to work chiefly through the high-schools,

and all the larger Grundtvigian high-schools are conducted in a decidedly Christian spirit.

Dissenters form only a small minority of eight per cent., and their importance outside their own community in awakening and nourishing Christian life in Denmark has not been great. The two Lutheran Free Churches have not the number of members stated in the census, but they are not numerous. The Lutheran Missionary Union is not formally, indeed, but in reality, outside the National Church. It has its own meeting-houses and rejects all clergymen of the National Church; but, strange to say, it makes use of them, nevertheless. The free congregation at Mars has hitherto been an elective congregation, but its recognition as such was withdrawn in 1888, and thus in reality it has left the National Church. A few other free congregations are connected with it, and they are on friendly terms with the elective congregations. The French and German Reformed Churches (1,868 members) have existed for 200 years, but they make no proselytes. The Baptists commenced their work in Denmark in 1886, and in some years made considerable progress. Now, some have emigrated, and their rate of increase is very small. Still they form the most numerous community of Dissenters. The Episcopal Methodists commenced in Denmark in 1859. Their number now is 1,029, with seven ordained clergymen. They are increasing, and they have no little share in Sunday-school work, which had already been started before they got hold of it. The Apostolic Catholic Church has of late years made progress, having 1,086 members, and now it has congregations in many places. The Roman Catholic Church has eight congregations, with thirteen priests and 2,985\* members; churches are built with the intention of making proselytes. Here, as elsewhere, the papists strive to attract the wealthy and persons of the upper classes, and through money and help from abroad they seek to win the poor. The Mormons came in after 1849, and many men and women have been led astray by these apostles of heathendom and have emigrated to America. Messengers are constantly being sent to

\* Perhaps not so many. At the census of 1880 many of the Irvingites or Apostolical Church were included in this number.

seduce more persons to go out there. In 1880 they numbered 1,722. There are 8,946 Jews, but they are not very orthodox. There is no direct mission to the Jews. But in this century not a few of them have become Christians, and we have not a few earnest, believing men and women amongst the brethren of the Lord according to the flesh.

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### The Religious Condition of Sweden.

ADDRESS BY PASTOR OESTBERG, OF HJORTED.

It was in the time of Gustavus Vasa that Sweden was set free from both spiritual and temporal tyranny ; and it was under the same king that the Evangelical Lutheran faith was gradually introduced and accepted from as early as 1527. This doctrine, then violently attacked by Catholicism, was established at the meeting at Upsala in 1593, when the President exclaimed, " Now has all Sweden become one man, and we have all one Lord, one God." It was under his grandson, the great Gustavus Adolphus, that Evangelical Christianity was finally established in the country ; and it was under the despotic but God-fearing King Charles XI. that the ecclesiastical law was promulgated two hundred years ago, which continues in force for the most part up to the present day. As a consequence of this, the king is in Sweden *summus episcopus*. To him appertains in the last instance the settlement of ecclesiastical questions ; and he, at least in later times, has had and has people at his side in whose Christian character one has been able to rejoice, and on whose right principles one has been able to depend. He appoints as bishop one of three whose names have been submitted to him by the choice of the Clergy of the Diocese ; he also appoints parochial clergymen without their being proposed to him in the so-called Royal Pastorates. To the king lies an appeal from the Cathedral Chapters, the rearrangement of which is much to be desired, and from the judges in ecclesiastical matters.

Since 1866, however, the Church has possessed an independent



representative body in the Church Assembly, which is composed of an equal number (thirty-six) of clergy and laity. Though an extension, both of its numbers and its powers, has been under discussion, it has not yet been carried out. At the last Church Assembly in 1888 a translation of the New Testament was accepted, which has been in progress for more than one hundred years, and which is now recommended for general use; but though it is a good one it has not been able to escape severe criticism. At the instance too of the Church Assembly, a new law has been passed as to the election of pastors. The number of oaths administered has been diminished, and several other proposals made by the Church Assembly are still waiting their execution.

To the department of ecclesiastical law also belong the meetings of clergy prescribed by law, which should be held every seven years, with sermon and addresses, consideration and discussion of theological questions, the settlement of the special affairs of the diocese, and the official report of the bishop on what has passed in the diocese since the last meeting. At such a meeting in 1879 a bishop among other things spoke as follows:

"Not merely our diocese, but the position of our churches throughout the whole country, has undergone a noteworthy change. Contemporaneously with the ever-growing revival, the strong bulwarks of the State Church, which our fathers raised and have since maintained for centuries, are no more what they were. While legislation has removed one after another of the external bulwarks by which it was protected, a Free-Church, or rather no-Church, movement has at the same time been working for its disintegration." And further: "Most people seem to suppose that the so-called Home Mission and unrestricted lay agency have formed the special instruments by which the movement just mentioned has attained its object, so full of mischief for the Church and for society." And all the bishops' charges in the meetings of clergy held of late years have in the main taken the same view.

But besides these meetings which are prescribed by law, in many dioceses the annual gatherings are held under the name of Clerical Associations, and in many places Ruridecanal Meetings within the separate dioceses, or brotherly meetings of clergy. Sometimes as

many as fifty united in the bonds of faith and love, either belonging to the same diocese, or to several, or to all parts of the country; as, for example, the General Swedish Clerical Conference, held at Stockholm in 1881, at which it was determined that the next meetings should be held in 1884, a resolution which is much to be regretted, because this Conference, against the wish of the Committee, was fixed for this very week, and this has prevented many from attending the meeting of the Evangelical Alliance, and is the true reason why so few Swedish clergymen are to be found here. But as the last Clerical Conference met with much acceptance, and was generally appreciated, and as the influence it subsequently exercised was undoubtedly good, it may well claim its place in a sketch of the present religious condition of Sweden.

The invitations were sent out by thirty-nine clergymen, well known and respected, belonging to all parts of the country, mostly parish ministers, though there were among them two professors from Upsala. The experiment was successful; the invitation was accepted by more than 500 clergymen, among whom were two bishops, one of whom was chosen President, four theological professors from Upsala, and a University lecturer from Lund. The Conference lasted for two days. It began and closed with Divine service. General discussions were held in the forenoon, and special ones in the evening. The unanimous opinion of all who took part in it was that the result of the Conference had been beyond all expectation satisfactory; that the Lord's spirit and blessing had manifestly been upon it; and that all the apprehensions which had been expressed with regard to it from different sides had proved to be altogether unfounded. A high dignitary of the Swedish Church, who has since died—Bishop Dr. Grafström—expressed himself thus: "I have during these last days most vividly felt that the Church which is still our National Church, our Swedish Church, which has come down to us as our inheritance from Ansgarius and Laurentius Petri, is not merely a collection of Christian doctrinal propositions, which can be treated differently by different schools of thought; not merely certain fundamental articles of faith which are preached in the various congregations in various degrees; but that it is still a Society of which the Lord is the King." Finally,

another said: "Not even the opponents of this Conference can deny that it has been a powerful manifestation of life in the Swedish Church. There can therefore be no doubt but that it has in a very real degree contributed to awaken in the minds of many respect for its clergy, who have in this Conference given such strong evidence of spiritual life."

We will now proceed to speak of the many associations to be found in Sweden for the promotion of Christian objects. The first which meets us is on the High Church side, an association founded in the year 1877 under the name of "Friends of the Church." It has for its object the publication and circulation of good sound Christian literature of a popular kind at a low price, and seeks in this way to counteract the influence both of sceptical literature on the one hand and of that of a sectarian and separatist tendency on the other. This association has aroused very considerable interest, and has now more than 2,500 members in all ranks of society—bishops and laymen, men and women. Both large and little books, old and new, all orthodox in their teaching, are distributed by thousands. At the anniversary, which was held at Norköping, where the association was originally formed, and where it has its headquarters, sermons were preached, addresses delivered, and lively discussions took place in the presence of a large and attentive audience. *The Swedish Lutheran Church News*, edited by the president of the association, may be considered its organ, and claims as its standpoint to represent the Evangelical Lutheran Confession with the special object "of defending the Church against anti-Church and Free Church tendencies, and to counteract the influence of the number of publications published by the Methodists and other Dissenters, which circulate through our country." As this periodical has declared from its commencement that it means to contend for the Church, a large part of its contents naturally consists of controversy of a not very edifying character; and, what is worse, it attacks not only the Church's enemies and assailants, but also friends and upholders of the Evangelical Lutheran faith.

Amongst the latter we reckon the *National Evangelical Society* (Evangeliska Fosterlands Stiftelse), which now for nearly thirty years has endeavoured, on the ground of the Lutheran Confession,

by the diffusion of the Holy Scriptures, and by means of lay preachers, to lead and direct the spiritual revivals in our country. It has managed steadily to widen its sphere of action in spite of attacks from the right hand and from the left. It has now 829 correspondents in the provinces, of whom no fewer than 177 are clergymen. Good sound lay agency as promoted by this Society is an invaluable help to the clergy, especially in our large parishes, and the co-operation of the clergyman, his support and counsel, are a support to the layman, and help on in a most blessed way their common work for the Saviour of souls. The number of the missionary associations connected with the Society is 111, but many more favour its operations without having formally united themselves with it. There are thirteen travelling agents; the churches are open to them, and some have received authority from the bishops to preach publicly. Their visits are anxiously looked for in all parts of the country; and it is especially after the missionary meetings held in many places that the desire for them is strongest. Besides this, the Society has eighty-six colporteurs. Their proper work is not simply to preach, but to distribute tracts, &c., and in their visits from house to house to converse with people about spiritual things; but their work has been considerably interfered with by the separatist movements which have arisen of late years. They have been led by this to draw more closely to the spiritually-minded among the clergy to obtain support and encouragement from them, which they have generally received. In addition to its periodicals—*The Messenger* and *The Missionary News*—the Evangelical Society has circulated since its first establishment more than 16,000,000 publications.

Among the Evangelical Lutheran Societies we must mention the *Christianstad Tract Society* which, though it has latterly somewhat diminished owing to secessions, has still eleven ordained preachers in its service.

How matters stand with the *Jönköping Missionary Association* in the entirety of its work, I do not venture definitely to say. It began as far back as 1852 as a Tract Society which in 1861 became the Jönköping Association for Home and Foreign Missions. At its quarterly meetings the concourse of hearers became so great

that when the mission-house first built was found to be too small another much larger was added, and both together have not been sufficient to hold the crowds, for whom meetings were held simultaneously in both buildings. The association has extended its operations to a considerable number of parishes in Smaaland and East and West Gothland, which are annually visited by four evangelists.

But time will not permit me to give an account of the many larger missionary and Ansgar associations which are spread over the whole country from Norland to Skaane; and still less have I time to mention the hundreds, nay thousands, of lesser missionary associations with different spheres of work, many of which have their own mission houses, of which sometimes four or five are found in the same parish. Yes, there are country towns with four prayer-rooms belonging to different objects and church parties.

*The Methodist Episcopal Church from America* has established numerous communities, recognized by the State, with more than 12,000 members, 100 local preachers, 66 churches, 149 Sunday-schools, and 670 male and female teachers, and 9,800 scholars.

*The Baptists* are said to have twice as many members as the Methodists, but they have been unwilling to submit to the conditions which the State requires from the religious bodies which it recognizes. They are said to have 870 congregations, 145 chapels, and 400 preachers.

*The Roman Catholics*, too, have in some places a few small congregations, but whatever influence the above foreign denominations may have in one place or another it is small compared with that of the many thousands of separatists (10,000 in Wärmeland alone), who not only hold peculiar views on the doctrine of the Atonement, but have undertaken the administration of the Sacraments, and have formed the so-called *Lord's Supper Associations*, or as they themselves call them, *Christian Assemblies*. Most of them have as their centre of union the *Swedish Missionary Union*, founded in 1878, which is not properly restricted to any one denomination, and is willing to be on good terms with all, but in fact has come to be in special manner unfriendly to the Swedish State Church. Some of its teachers have been clergymen who have left the service of the State. Its committee consists of persons who

are scattered abroad in different places. This missionary union has two schools in Christinehamn and Winslöv. It has upward of a hundred missionary associations in connection with it. Its views are represented in several periodicals. It has in its service eleven travelling agents and thirteen travelling evangelists in Sweden and beyond it in Finland, Russia, &c. It has sixteen missionaries, besides two among the heathen working on the Congo River. We see from this that the activity of the Missionary Union is chiefly exercised in Christian countries. In truth, the Swedish people seem not yet to have fully become awake to the importance of missions to the heathen: if, that is, we may judge by the number of missionaries at work among them. The reason why so few are found fit to go out as missionaries is that the newly awakened are in general not young, and are not able to acquire the knowledge necessary for the work. They are, on the other hand, all ready to speak in their own tongue. As soon as they are awakened they begin to pray in small meetings; then they do so in larger ones. They read passages out of Holy Scripture and explain, or as they call it, "speak God's Word," and they are before long invited by individuals or taken up by the Union as evangelists who travel far and wide, often beyond the limits of their own country.

Yet there is some foreign missionary work carried on in Sweden. The Swedish Church has had for the last ten years a mission amongst non-Christian people, and now that a missionary superintendent has lately been appointed to dedicate himself exclusively to this mission, who has already entered on his duties, there is reason to hope that the interest in it will increase. This mission has three missionaries among the Zulus, and three among the Tamils; but these last it has jointly with the Evangelical Lutheran Mission of Leipsig. The National Evangelical Society has a much larger number of missionaries in North-east Africa and amongst the Gonds in India; and from its Missionary Institution six missionaries go forth annually, besides which the Society supports six sailors' chaplains in foreign harbours.

But if we may reckon as heathen those who have not been able to receive any Christian instruction, as the deaf and dumb and idiots, then Sweden has done a great deal of late years among

them—partly through Government, and partly through private benevolence—since seventeen establishments have been established for the deaf and dumb, and more than ten for idiots, besides which many are in course of formation.

That, beyond the great sums expended on the erection of chapels and in the annual contribution to the stipends of preachers, private benevolence has been very active in Sweden, is shown by the very considerable sums raised by bazaars for benevolent objects, amounting in 1888 to not less than two and a half million kronor (£188,888).

Strong efforts have been made to diminish drunkenness, both privately and by temperance societies, and since the strife between the friends of moderation and those of total abstinence has diminished, the last have found zealous fellow-workers in the Good Templars, who claim to have made more progress in Sweden than in any other country, and in the course of seven years to have enrolled more than 60,440 members in spite of certain secessions from their numbers.

The so-called *Federation* has also begun its struggle for morality, and meets with success in some places in our country.

If Sweden has been free from Nihilists and Socialists, yet there have not been wanting attacks upon Christianity. These have been carried on by a so-called *Protestant Association* which has been lately formed, not, however, without dissension among its members, some of whom will hardly acknowledge faith in a personal God. This assault on the faith has not by any means been so violent as similar ones in other Protestant lands. Thus the president of this association delivered some religious-scientific lectures in Stockholm, but was vigorously opposed by theological professors from Upsala; and the theological reviews published there have in consequence contained some valuable apologetic articles, as also has the well-known weekly periodical, *The Watchman*, the circulation of which has lately grown considerably.

Besides the Mormons, who number in Sweden about 2,000, Positivism has some adherents in Stockholm. There are also Swedenborgians, Perfectionists who insist on rebaptism, and Adventists, not to speak of the so-called Salvation Army.

We have thus brought forward from different quarters some

features for a picture of the religious condition of Sweden. We have avoided, as far as possible, mentioning by name either the Church's friends or its opponents; but there is one name which must not be passed over in silence, because that one more than any other single person has helped to awaken life among the Swedish people, both as a writer and a preacher, I mean Doctor Peter Fjellstedt. He it was who from 1848, when he returned to his native land after fourteen years' service as a missionary in India and Turkey, first bore witness to the needs of the heathen, and by his spiritual and lively sermons aroused the admiration of the clergy, and kindled in the people the first spark of that fire which in many places has blazed up into a conflagration which it is not easy to put out. Few have borne the burden and heat of the day as he did; few have united in their own person such gifts, and such power, and such burning zeal, to do the Lord's work while it is day; and even in advanced age he used to appear in the Churches of the National Church, in most of which he has preached. He left behind him as a worthy memorial the Training College for the Clergy, named after him, in Upsala, where he died in 1881 at the age of 80.

We cannot refrain from mentioning an incident characteristic of this man so strong in faith, of which I myself was a witness. It happened about thirty years ago that Fjellstedt was attending a meeting of the directors and friends of the then newly-founded Deaconesses Institution, which was held in a small room in Stockholm, and attended by about thirty people. He said that as he came along he had heard that the Institution had hired a house, and was not thinking of purchasing one. He said straight out, "This is not as it should be. The Institution must as soon as possible have a house of its own." He urged the directors to buy the first and the best which could be got, whatever it might cost; for, he said, "The Lord will pay for it." "But," he said, "we will also do our part, and before we leave this place we will give what we can for this object." And this was done, and the Swedish Deaconesses Institution in Stockholm, with its church and stately buildings, is now one of the ornaments of the capital. It has 92 deaconesses and 25 probationers; 290 patients were nursed in the hospital



during 1888 ; 14 children were inmates of its Children's Home ; in the Magdalene and Refuge there is room for 35 inmates ; there were 20 children in the Asylum ; and 30 girls received instruction in the Training-School for Servants. The cost of all these various operations exceeded in that year 60,000 kr. (£3,333), and 20,000 kr. were also given for the erection of a Home for the Aged, which will soon be completed. But though in this particular year the expenditure exceeded the receipts, the Deaconesses Institution has property of the value of 300,000 kr. (£16,600) ; and thus we see that the Lord has richly paid what He promised by the mouth of His faithful servant.

From what has been said it will be evident that there is much life and movement in Sweden in spiritual things, and that there are at the same time great difficulties. And as both our Lord Jesus Christ Himself and also His apostles exalt unity not only as a desirable thing, but also as a necessary condition of a true and sound Christian life, one must not blame too severely the Swedish bishops and clergy if, believing as they do that the Evangelical Lutheran Confession is in accordance with the teaching of Holy Scripture, they are grieved to see many turn away from it, and go over to other Confessions, thinking thereby to be closer to Holy Scripture than they were before. Nor, on the other hand, can one be surprised that they who have embraced other forms of faith and are persuaded of their superiority, should wish to have freedom to spread their views abroad. But it may rightly be asked that they should do this without infringing the law of the land.

Meanwhile, as in many places the conclusion has been arrived at that unity may be found even in diversity, that in different Churches, including even the Roman Catholic, there are to be found true Christians ; and since it has also been shown that even separation may produce good fruit as the various denominations are aroused to a profitable rivalry—for example, in missionary work—we in Sweden may learn the lesson not to make too much of uniformity, but freely to allow those who desire it to leave us, so that they may perhaps by their greater activity in loving service stir us up not only to be like them, but to surpass them ; and as we know well that the Evangelical Alliance has for its object to unite

together in the love of Christ those who belong to different Churches and denominations, so let us hope that this meeting will not only make the Alliance better known and more highly esteemed by the Christians of Sweden, but also that the spirit of love which we desire to see manifested here may be imparted to both High Churchmen and Low Churchmen, or by whatever other name they are called, so that they may meet one another in love; and let us offer an united prayer that all who love the Lord Jesus Christ in sincerity may be joined together in the same bonds of love and peace.

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### The Training of the Clergy in the Northern Universities.\*

ADDRESS BY PROFESSOR C. HENRIK SCHARLING, D.D., OF COPENHAGEN.

AMONG the various subjects relating to the development of life in the Church, which have been of late years discussed among us, that of the training of the clergy occupies a foremost place. When, therefore, I was honoured with the request that I should deliver an address at the meeting of the Evangelical Alliance at Copenhagen, I felt that this would be a most appropriate subject. It is self-evident that this would be neither the time nor place to go into minute details. We must be content with setting forth broadly the general principles which ought to guide us in this matter. Yet our inquiry will not deal merely with abstractions, but also with the present aspect of the subject in relation to our Northern Universities.

The Lutheran Reformation made, it will be generally acknowledged, rapid progress in the three Scandinavian kingdoms, and in them it has since had its settled house and home. The great mass of the population, which may be reckoned at 8,000,000, belong to the Evangelical Lutheran Church. The Dissenters form but a very small minority of the whole (9 per thousand in Denmark, 4 per thousand in Norway, and 2 per thousand in Sweden). The

\* This address was given on the Tuesday, but is inserted here as closely connected in its subject with the two which precede it.

Evangelical Lutheran clergy, almost without exception, receive their higher education at the four universities—that of Copenhagen founded in 1479, of Upsala in 1477, of Lund in 1668, and of Christiania in 1811. There exists besides a separate training college for clergy in Iceland.

One of the most conspicuous characteristics of the Evangelical Lutheran Church is the stress that it lays on purity of doctrine. Though this has no doubt been carried to an excess, especially in the strict orthodoxy of the seventeenth century, and thus gave rise as was natural to a twofold reaction, first in the direction of pietism and then of rationalism, still it remains as a general fact, which exercises a most important influence, that wherever the Evangelical Lutheran faith is held in depth and power there especial weight is always given to pure or, as the apostle (1 Tim. vi. 8; Titus i. 9) calls it, sound doctrine. It is quite in accordance with this, that in the northern kingdoms a thorough scientific theological training is demanded of the men who desire to exercise the responsible duties of the clerical office in the Lutheran Churches.

At the same time, under the influence of the powerful Church revival which has taken place of late years, especially in Denmark, the position has been taken up that such a general theological training is superfluous and useless. Nay, there are some who go so far as to maintain that it enfeebles the fresh, directly-given life of faith. In their eyes the academical training of the clergy at the universities is an antiquated tradition which, like so many other old traditions which have outlived their time, ought to be abolished, so that the spiritual life may develop itself freely, unchecked by the restraining bonds of tradition and of antiquity. This theory finds support in the practical tendency of the spirit of the age, which in its restless activity allows itself no time for thorough and wide-embracing preparatory research, but desires to put hand to its work at once.

The student is too ready to lend a willing ear to such complaints. He longs to come forth and "preach the Lord Jesus before the whole people," and is therefore too much inclined to consider the high university education and the studies and examinations connected with it as an improper hindrance placed in his way, and

which ought therefore to be got over as quickly and with as little trouble as possible.

This way of regarding university training as something superfluous, nay, as something injurious to the education of the clergy, is in conflict not only with Lutheran traditions, but with those of all Protestant Christianity. For, in opposition to the Roman Catholic Church, which trains up its clergy in a blind submission to Church doctrine, and strictly forbids all independent inquiry, Protestantism has always upheld the right of free inquiry, and demanded spiritual independence and maturity in its preachers. These qualifications can only be acquired through a liberal, scientific training. Throughout Evangelical Christendom, therefore, with very few exceptions, a scientific education for the clergy is insisted on, though its extent and thoroughness differ in different countries.

If the question be asked why a scientific training is necessary, the answer may be given, that only through it can that freedom of spirit which is required in the clergy be attained. It is beside the mark to appeal to the case of the Lord's apostles, most of whom were unlearned fishermen who had never gone to a high school or a university, for they stood in immediate relation to the eternal spring of life and truth as none at the present day can do. For us the yawning gulf of eighteen centuries which separates us from Christ's coming in the flesh must be filled up by instruction and tradition; and so the conditions under which we live are altogether different from those of the apostles' days. Nor must it be forgotten that Paul, the one who, according to his own statement, "laboured more abundantly than they all" (1 Cor. xv. 10), had received as thorough a theological training as could be obtained in the age in which he lived. It was his theological training in conjunction with his brilliant powers of reasoning and deep Christian thought which gave him victory and success, so that he smote to the earth all the teaching of his opponents, and so that not one of the false apostles or teachers were able to stand against him. Nor, again, is it of any service to point to this or that individual clergyman in our own times who, in spite of a deficient theological training, has worked powerfully by his eloquence and zeal; for it may be answered that his influence would have been felt in a still wider

circle if his great natural gifts had been supported by a more thorough scientific training. Besides, what we have at present in view is not what this or that individual can do, but we are thinking and speaking of the clergy as a body. Of them it must surely be required that they should be in mind and spirit up to the level of their time. And if it is the case, that modern states require a scientific training in all those who hold office under them, in their judges, physicians, and teachers of the higher grade, so it is plain that the clergy must not lag behind or they will expose themselves to the risk of being despised as ignorant persons who, with great energy, talk on all possible subjects, but who use their abundance of words simply to cover their real emptiness and want of knowledge. If the clergy are to direct and lead spiritual movements, it is necessary that they should stand on the vantage-ground which the education of the day gives, and this is only possible when they have passed through a regular and thorough course of training.

Supposing, however, that we admit the necessity of such a training for the clergy, a further question at once meets us. Is it necessary that all should receive the same amount of education? or might not a distinction be made between a higher and lower degree of it according to the different spheres in which our clergy work? For it is one thing to be a bishop or provost or parish clergyman in a large town, and another to be a country clergyman in some remote corner of the land. It may well be required of the first that they should stand in the forefront of the educated men of their time; whereas the last might well be contented with much less—nay, possibly the very excellence of their education will prove a barrier between them and their simple flocks. Under the influence of such considerations the well-known German theologian Harlesz, in his day, proposed that there should be a twofold theological training—one of a higher scientific character meant for such as intend to undertake the higher positions in the Church, the other of a more elementary kind for ordinary country clergymen. Similar proposals have been lately put forward among ourselves. However attractive such a proposal may seem at first sight, it will not stand closer inspection. There is this objection to it, first of all, that

the unity of the clerical profession, which gives such strength to its collective activity, would be lost. We should then have two kinds of clergy—a learned kind and a sort of lay clergy—and these two kinds would not understand each other; each would have a language of its own, and common action between them would cease. But the whole proposal rests on the assumption that the country parishes may be satisfied with clergy of a lower kind than those in the towns. This assumption is altogether unwarranted. Even if it be the case that the country people are in many respects inferior in knowledge and quickness to the more active and livelier population of the towns, it does not follow that this is the case in religious matters—nay, the reverse is often the case. The greater solitude and the quieter life of the country afford much more favourable conditions for the development of the spiritual life than the restless and varied life of the towns, especially in the larger ones, where it is so hindered by the prevailing thirst for novelties and the eager pursuit of gain. In communities in the country which have been spiritually awakened a greater degree of Christian enlightenment and spiritual insight is frequently found than in the towns; and a country clergyman who enters heartily and zealously into his work will find that he has good use for all the theological learning which he has acquired during his university course. In addition to this we must take into account the ever-increasing means of communication. The railways and steamers knit closely together the most widely separated parts of the country; advertisements and tracts find their way everywhere; colporteurs and stump orators travel through the country. The unbelief and the negations of the day, its materialism and socialism, penetrate to the remotest corner. If the clergy are to come forward as defenders and as leaders, they must be possessed of the necessary equipment, for it will be of no avail simply to bemoan the ungodliness of the age, or to thunder anathemas from the pulpit against the terrible prevalence of unbelief. What is required is that the clergy should meet their adversaries face to face, should invite discussion with them, drive them from point to point, and show them by their personal superiority that the faith they hold is at once the strongest and the truest. This the clergy will be utterly

unable to do unless they have first acquired by their education the knowledge necessary to enable them to deal with the burning questions of the day.

The necessity of a common training for all the clergy alike has, as it happens, been learnt by experience in the three northern kingdoms. For in Denmark and Norway, up to the commencement of the present century, the strange custom prevailed of allowing the theological students, when they gave in their papers for examination, to declare what kind of result they tried for ; and according to the way they passed, they were eligible for the higher or lower offices. This was, in fact, establishing a distinction between a narrower and more extended theological course. But the conclusion was at last arrived at, that the only effect of this was to encourage dulness and laziness ; and so the distinction was given up, and it is now required that all candidates should submit themselves to the same examination, and no exception to this rule is allowed. Still more to the point is the case of Sweden. In that country the arrangements with regard to the theological course are in many respects peculiar. And so till quite recently there has always existed a twofold kind of preparation and a twofold examination corresponding to them. There is the theological candidate examination for which a varied course of study is required, and for which only a small number go in ; and the general pass examination (*Embedsexamen*) in which a preparatory theological course of one and a half or, at most, two years is necessary, and for this the majority of candidates present themselves. But in Sweden too the inconvenience of this system has been felt, and it is acknowledged that the consequence was to lower the clerical profession both in public esteem and in the manner of its discharge of its duties. The theological faculties at Upsala and Lund have earnestly exerted themselves to raise the theological course to a higher and more scientific level for all students alike, and with this object they have very considerably raised the standard of the examinations.

The idea of having clergymen without a university training has quite recently appeared in Denmark under a different form. The desire has been there expressed that power should be given to the bishops to ordain men of riper years who may not have had

any training at the university, but who are well qualified by personal piety and their Christian lives to become clergymen in the National Church. But here we encounter the same difficulty as before, namely, that this distinction involves a breach in the spiritual unity of the clerical body, inasmuch as these ordained "lay clergy" are outside the circle of those who have received a university education, and are exposed to the risk of being looked upon by them with a kind of contempt, which is likely to have the effect of lowering their position among the people, and the respect in which they are held.

But besides this, a responsibility would in this way be laid upon the bishops, which they cannot possibly assume; for how can they gain the more than human penetration which would be needed if they are to search men's hearts, and decide as to who is a hypocrite and who inspired by true piety? For where good posts with large incomes are to be obtained, we may be certain that there will be many applicants for them, if nothing more is needed than to clasp the hands and utter edifying words. And as the apostles bear witness that in their day false apostles assumed the form of true apostles of Christ—nay, that Satan himself can be transformed into an angel of light (2 Cor. xi. 13–14)—we may be quite sure that in our days much clever dissimulation will be practised in order to gain possession of the material comforts which, under the present order of things, are attached to the clerical appointments in the National Church.

Thus both in Denmark and Norway the demand is made that every one who desires to undertake the clerical office should have passed through a scientific course of instruction at the university, and should have passed the theological examination. Iceland, however, offers an exception to the rule. On account of the large extent of this island and the sparseness of its population, and also of its long distance from the mother country, most of the clergy there necessarily receive their training in the clerical seminary at Reykjavik. In Sweden, as we have already remarked, the case is somewhat different. There it is possible for a man to be appointed to one of the higher posts as bishop, or theological professor, without having undergone a theological examination; and



the cases of Tegner and Agardh are signal instances of this. And further, on appointment to a living the Government can grant a dispensation from the ordinary theological examination, and substitute for it a trial before the Diocesan Chapter (*Stiftskonventet*), which is naturally not a very severe one. This is most often done in the case of missionaries who, on their return home from their work among the heathen, desire to fill some post in the National Church of Sweden. Yes, occasionally even a cultured soldier has in this way succeeded in gaining admission to the clerical office. The theological faculties of Upsala and Lund have not failed to remonstrate strongly against this practice, and in fact they have at last succeeded in bringing about a better arrangement.

We demand, therefore, that all the clergy of the National Church should have passed through a regular scientific course of study at the university before they are eligible for a charge. But here we touch, at once, on one of the burning questions of the day—What is science? and What is scientific training? What subjects does it embrace? What is to be taught and what not? To these questions the most different answers are given from standpoints utterly opposed to each other. We here meet with a series of violent attacks on the present system of university education, not merely as we find it in Denmark, but as it generally exists in all Protestant countries. It is asserted that it is unspiritual, pedantic, useless in actual life, and, above all, not popular in its character. It is therefore proposed that it should be replaced by an altogether different system of university education adapted to the wants of actual life, and which shall in a special manner be recognized as really popular. At the same time, it is impossible to get a clear idea of this new university education which is to replace the old. It is described by misty and undefined generalities; especially is it hard to grasp what is meant by "popular character," about which so much is said. It almost seems that what is chiefly meant by it is a sentimental, comprehensive facility of speech, expressing itself without limits or definite object on all possible subjects. It is evident that those who cherish such an ideal cannot reconcile themselves to the existing university system of education, the first object of which is to develop a clear and safe

mode of thinking, and at the same time to promote the acquirement of definite, positive knowledge ; but it is no less evident that a clearer understanding of what constitutes a really popular education will result in a worthier estimate of that provided by the universities, and its influence on the after-life.

All science consists of two parts. First, there is a positive substance—a series of facts which has to be learned and appropriated by the memory ; and secondly, certain principles, leading fundamental ideas, according to which the positive facts have to be arranged, and through which they exercise their influence on the spirit and on the life. This is true of theology as of any other science. Its positive substance consists of a series of separate facts, such as texts of Scripture, dates, names, dogmatic and philosophical terms, and methods of expression. Then comes the spiritual part—the constituent principles—which arranges the various materials above mentioned, and gives to them spiritual life and spiritual value. That view of university education which complains of it as not popular, and as useless for actual life, overlooks altogether the importance of the positive knowledge which lies at the bottom of all. It desires to climb the mountain from the top, to live among great spiritual prospects without considering that there is in all science a series of elementary facts which have to be laboriously acquired before it is possible to speak of any general survey, far less of any far-reaching spiritual prospect. It speaks of a comprehensive view of Church history, but thoroughly despises such things as dates and names. It would have us acquainted with Holy Scripture, but considers the study of Greek and Hebrew grammar as wretched pedantry. It would lead us to the heights of doctrinal and ethical speculation, but all that comes under the designation of training, or doctrinal or ethical conceptions, is, in its eyes, mere lifeless scholasticism. In a word, it desires to revel amid spiritual novelties, but shrinks from all thorough and hard work in the service of science. Such a “popular” university education can only reap what it sows, and must therefore remain barren and unfruitful. It is evident that, however much it may talk of its popular and practical character, it is not in a position to give to the people sound spiritual nourishment.

Men fall into the opposite extreme when they are so absorbed in the mere facts that any comprehensive view of them, and therefore any deeper understanding of them, is impossible. Here is a new and dangerous stumbling-stone which must be avoided. It is all the more dangerous from the fact that in a large proportion of young students there exists a powerful inclination to learn the subject-matter of their studies without proceeding to make it their own by independent thought. The temptation is strong, especially in the case of a theological lecturer, to make his circle of hearers a many-voiced, unreasoning echo of his own views and opinions; but this is just what ought not to be. What has to be imprinted on the students' minds is not a complete theological system which can be quickly and surely, but superficially, learnt for the examination, and then afterwards be as quickly forgotten; but the students should be taught to test, to inquire for themselves, to see with their own eyes—should be taught, in short, to think. The result of this will be to bring about a Christian view of life, independent and mature, which rests on an accurate and painstaking acquaintance with Holy Scripture and the teaching of the Church, and which can stand the test of the attacks of doubt and unbelief. This requires both theological knowledge and inner Christian experience. The former it is the part of the university to give; the latter the individual must himself acquire through the inward quickening of a personal life of faith. But neither theological knowledge nor the experience of the Christian life can be acquired in a hurry. It is with them as with the seed which lies in the ground, according to our Lord's own parable. Night and day succeed each other, while it slowly grows up and becomes first the stalk, then the ear, afterwards the full corn in the ear.

We will now endeavour briefly to answer the question what branches of knowledge ought a clergyman to be acquainted with in order to be able fitly to discharge the duties of his responsible office.

Here, first of all, Holy Scripture meets our view—the Alpha and Omega of the theological course. Christianity is not a philosophical or speculative system, although it doubtless contains important elements for such a system; but it is a series of actions on the

part of God, having for their object the redemption of the fallen human race. As such, it is a history—the history of revelation seen from this point of view. Holy Scripture is a series of original historical documents, and the law prevails here which prevails in all history. The knowledge of history depends upon knowledge of the original documents. In order to assure ourselves that the confession of Christianity in our time is the same as that of the apostles it is necessary again and again to search the Scriptures. But if our inquiry is to be made an independent one, we must go back to the original languages, to Greek and Hebrew. A layman who reads the Bible only for his own edification may be contented with a good translation, and will indeed often find it of more service to him than the original, because imperfect knowledge of the language must be a hindrance in the way of edification. The clergyman, on the other hand, has to read the Bible, not simply for his own edification, but he must study it to make himself a competent leader of others, as the teacher and guide of his flock. And for this he ought to be able to go back to the original languages, for there is no translation as to the accuracy of which some doubt cannot be raised. As to the New Testament, it can be read in Greek completely, and the language is so well known that all verbal and grammatical difficulties can be satisfactorily explained, as also the various interpretations which the text admits of, and a choice can be made between them. The case is somewhat different as regards the Old Testament. The contents are so large, and the character of the Hebrew language offers such special difficulties, that it can hardly be expected of the student of the present day, that he should read the whole of the Old Testament in the original. It is necessary, therefore, that certain parts should be selected, and this selection is nearly the same in all the four northern universities, *i.e.*, the Book of Genesis, certain of David's Psalms, and a series of chapters from the prophetic writings. These ought to be thoroughly well known in the original, and so much will have been gained by this, that he who wishes to continue his study of the Old Testament in Hebrew will have acquired a sufficient introduction to it. Besides this, there should be required a satisfactory acquaintance with the contents of all the Old

Testament Scriptures, and especially with the history of the people of Israel up to the coming of Christ. But of late years dissatisfaction has been expressed with this arrangement, and the demand has been made that the study of Hebrew should be no longer required, and it should be considered sufficient to read the Old Testament in a translation. But this is the same thing as passing sentence of death on any scientific study of the Old Testament, and to lower lectures on it to a series of edifying Bible readings—a thing quite external to the proper academical course. But the study of the New Testament also will suffer a serious check if the knowledge of the Hebrew language is dispensed with, for the Greek of the New Testament is in a high degree Hebraistic, and cannot be understood in many of its peculiar constructions without a knowledge of Hebrew. Further, it must not be forgotten that the Christian terms—sin, grace, faith, the kingdom of God—have their original root in the Old Testament, and therefore require a knowledge of Hebrew to enter fully into their meaning.

Besides knowing Greek and Hebrew, a clergyman should be well acquainted with Latin. This, in fact, was the language of the Church from the time when Christianity spread over Western and Northern Europe till the Reformation, and for two hundred years after it was the language of theology; even in the present century, indeed, Latin was used for examination and lectures, until it had to give way in its turn to the language of the country. In the University of Copenhagen a relic of this remains in the so-called "Patriotic Examination," in which theological students are required to translate a passage from the Latin Fathers. This little examination does not meet with much favour on the part of the students. Yet it has its importance, and may under careful and enlightened guidance be made a help to a more thorough study of the older theological literature of the Church.

In Holy Scripture we have the historical testimony to God's revelation, and especially to the first publication of the Gospel of Christ. But it is now two thousand years since the Scriptures were written, between two and three thousand since the Old Testament was completed. We need, therefore, a spiritual means of connection to knit together such a remote antiquity with our own

times. This is supplied by the Christian Church, whose rise was contemporaneous with the formation of the New Testament. It is as members of the Church which enjoys the special guidance of the Spirit, that we come to the right understanding of Holy Scripture, and so of the Gospel itself. Though the Church is still the same, and the Lord who is made known in it is the same "yesterday, to-day, and for ever" (Heb. xiii. 8); yet the course of the life of the Church does not consist in a reception in exactly the same form of the same influences going on without change from generation to generation. On the contrary, there is a wonderful variety of forms in which the life of faith and love seeks to manifest itself. There is a spiritual progress and deeper insight into and experience of the Gospel, which was attained through a series of mistaken and erroneous decisions. It is the work of Church History to bring order and clearness into this multiplicity of forms. It is only by its help that we can understand the forms and circumstances of the Church life of the present day. For it is true in this, as in all other things, that present movements have their roots deep in the past, often in a very distant past. With good reason we require of our clergy that they shall understand the life of the community which they are set to lead and direct, but we also expect of them an accurate and comprehensive acquaintance with Church history. But such an acquaintance with it can be acquired with a careful and serious effort of memory. For the subject matter of Church history is a series of dates and names which cannot be learnt and retained in the mind without labour. All talk about one's course in Church history without having acquired these foundation-facts is mere vanity, the simple effect of which is to cast dust in the eyes of one's self and others. For no one can study history of any kind without mastering a multitude of positive facts; on the other hand, it is most important that a man should not be so occupied with these details as to lose sight of the collective whole. The great aim of ecclesiastical history, therefore, is to present the leading features in the history of the Church in a clear and simple way, and at the same time to point out the inner connection between the different phenomena so as to make it known that under the great multiplicity of external manifestations of life, outwardly diverse, there

beats the pulse of a directing soul, which is guiding all to a definite goal ; and, at the same time, in treating of its abundant materials, to avoid over-burdening the learner with disconnected details which hinder a clear, comprehensive view of the subject, and, indeed, make the acquirement of the facts much more difficult than it would otherwise be.

In close connection with Church history stands the history of doctrines. It is properly, indeed, only a particular branch of such history exhibited in more than ordinary fulness. It is the history of the strife of doctrines of which our present doctrinal system gives the final result. The study of the history of doctrines is, in a high degree, useful for developing the scientific sense (*Formsans*); for the divergent doctrinal systems are in it set forth in their historical succession, and the difference between them is pointed out. The study of the history of doctrines will give the clergy their right position as regards the doctrinal questions of their own time, to be at once firm and pliable ; that is, this history will teach them that much of that which now boasts of being a new and deeper interpretation of the Gospel has, in many cases, been put forward in past times only under a slightly different form. On the other hand, this study will teach them not to regard the prevailing doctrinal system of the day as firm, unimpeachable truth in all its details ; for they will learn by it that much dogmatic teaching which at one time was considered as the purest orthodoxy has, in the light of deeper, critical examination, been shown to be erroneous, and has been forced to give place to a more accurate interpretation of the Gospel.

The history of doctrines forms the connecting link between Church history and dogmatic or systematic theology ; whilst exegesis and Church history are occupied with the past, and aim at coming to a clear and true idea of what has taken place in by-gone days. Systematic theology has Christian consciousness for its object, as it has been developed in our own time. It seeks to give, as far as possible, an intelligible representation of Christian faith, and to defend its truth against possible attacks. The chief subjects of study under this head are *Dogmatics*, *Moral Philosophy*, and the *Philosophy of Religion*. In earlier times dogmatics were

considered as the highest department of theology, as its flower and crown, until at last theology became dogmatic and nothing else. In our day we are in danger of going into the opposite extreme, and of wishing to turn dogmatics out of doors like salt which has lost its savour, and is only fit to be thrown away (Matt. v. 18). Attacks are made on dogmatics from the most opposite quarters. It is declared to be a useless outpouring of words, and is especially found fault with as being the part of theology least adapted to the wants of the people. But all these complaints arise from utter misconception. Those who make them want dogmatics to be in themselves edifying, which they cannot be, nor are they meant to be. It is an acknowledged fault, of which young preachers are often guilty, to introduce bald dogmatic statements into their sermons and to be content with that. But this, certainly, was not the way in which dogma is meant to be used. Dogma should be present in Christian sermons, but hidden, not as something to be touched or felt. It is of the same use as the bony structure in the human body, which no one sees, but which gives form and shape to it. Thought formed by practice in dogmatic studies gives the preacher firmness and confidence in his sermons; without it he is in danger of losing himself in sentimental effusions, repeating himself again and again, or yielding himself up to subjective influences and gratuitous assertions which are distortions of true Gospel teaching.

The philosophy of religion is the youngest branch of theological study. It is only in the present century that it has been developed, and it now takes the place which at an earlier period apologetics used to hold. It is, as its name implies, rather a philosophical than a religious subject. While other departments of theology are confined within the circuit of the Christian faith, the philosophy of religion moves in a much wider circle, for it brings not only Christianity, but all the religions of heathendom, past and present, under its influence, and makes the various systems of philosophy, especially the varying forms of pantheism and materialism, the objects of its searching criticism. The philosophy of religion, also, is often evil spoken of, and it is especially objected to it that its tendency is to lead the young student into



the midst of the unbelief and ungodliness of the day, and thus to enfeeble his simple life of faith. But we reply to this, in the first place, that it is the very primary condition of meeting and overcoming the infidelity of the day to know what it is and to have had a clear insight into its principles. As soldiers need to practise the use of their arms before the enemy appears, so must the clergy, as spiritual combatants, know in good time how to carry and use their spiritual armour. The doubts and struggles to which the theological student is exposed during the course of his studies is a spiritual purgatory through which he has to pass, and will, if he not only reads but prays, issue in a deeper and firmer confession of faith.

So far we have described what the theological course embraces which it is necessary for the clergy to go through, and also what are the branches of theological knowledge which he may fairly be expected to possess. How much positive subject-matter is to be also included in it, how many facts and details he ought to master and imprint upon his memory, we do not attempt here to decide. Traditional usage must here be our guide, which has come to be somewhat different in different Protestant countries. In Denmark and Norway the theological course lasts, on an average, four or five years, excluding the first year at the university, which is specially devoted to philosophical studies. In Sweden the course is somewhat shorter, for there more time is given to practical training; the course ends, as a rule, with the theological examination, which is conducted by the faculties in all the northern universities. In Denmark clerical censors are called in to assist, who, however, take no part in the examination, but only in the decision as to the result.

The great weight attached in the northern kingdoms, not less than in Germany, to a scientific study of theology has its reason no doubt in the character of the people of these countries, in whom there is a strong introspective tendency, with a deep-seated desire to inquire into the nature of existence. This has degenerated at times into a barren scholasticism, and at others into negative criticism which has been destructive for the reality and warmth of religious life. But, on the whole and in great measure, the university training has been productive of much blessing to the Church

life of the north. For there is also in the character of the northern people an unhealthy inclination to revery and fantastic thought, which, when it is exercised on religion, degenerates into mysticism and extravagance; but this inclination has found its counterpoise in the university training which has taught us to "prove the spirits" (1 John iv. 1). "For not every one that saith Lord, Lord, shall enter into the kingdom of heaven" (Matt. vii. 21); nor does every one who cries out, "Lord Jesus! Lord Jesus!" preach the Gospel in the right way. And as the study of theology has found those who cultivate it industriously, not only at the universities, but among the clergy who live in the midst of the active course and business of life; so let us also thankfully remember that a succession of able men, distinguished both for solid learning and Christian piety, have filled the theological chairs in the universities of the north—so has it been in times that are past. God grant, of His grace, that it may continue to be so in the days which are to come!

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#### PUBLIC MEETING IN THE EVENING.

### On Christian Life in Relation to Domestic and Social Conduct.

ADDRESS BY REV. T. McCULLAGH, OF LIVERPOOL.

At a public meeting in the evening, held under the presidency of the Lord Mayor of London, the Rev. T. McCULLAGH, ex-President of the Wesleyan Conference of England, spoke as follows:

As the term "Christian" is employed very vaguely and variously, I deem it necessary to begin this address on "Christian Life in relation to Domestic and Social Conduct," by defining the meaning which I attach to the words "Christian life." I do not, just now, give to it the wide signification which extends the title *Christian* to all who have been born in what are called "Christian

countries," or who have been baptized in the Name of the Holy Trinity, or who profess the Christian religion. There are, we know, multitudes of such, alas ! who are living in a state of alienation from God, immoral in conduct, ignorant of the doctrines of Christianity, and destitute of the Spirit of Christ. However, as these may, in conventional usage, be styled Christian, I am obliged, for the purposes of this address, to limit the application of the term, and to conclude with the Apostle Paul : " Now if any man have not the Spirit of Christ, he is none of His." My definition of the Christian and the life which he lives may be given in two passages of Holy Scripture. The first is : " There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Rom. viii. 1). The other is : " Therefore if any man be in Christ, he is a new creature ; old things are passed away ; behold all things are become new" (2 Cor. v. 17). Viewed in the light of these inspired descriptions by St. Paul, the Christian life is the new spiritual life which the believer obtains from the Regenerating Spirit, which he lives by faith, and which is " hid with Christ in God."

The spiritual life of the Christian is, in itself, an interesting study. But at present I have to treat not so much of its nature as of some of its operations. My topic is connected with a branch of practical Christianity, and has to deal with the Christian life, not in its passive state, but in its activities within a certain sphere. That sphere is a kind of double one, a circle within a circle—the narrow circle of the domestic within the wider circle of the social. The Christian life in relation to domestic conduct is the life which the Christian leads at home and in the family ; and the Christian life in relation to social conduct is the life which he lives as a member of the general community, as a neighbour and a citizen. On this wider sphere of the social, with its multitudinous relationships, I can say but little in this brief address, and must confine my observations mainly to the domestic aspects of my subject.

Man, I need scarcely remind you, is essentially a social being, both in his nature and habits. Amongst creatures he may be classed with the gregarious. Society—not solitariness—is his natural, his proper, his best state. As it was in Paradise, so

now, "it is not good for man to be alone." In connection with my subject, it is pertinent to note that the first form which human society assumed was the domestic. The earliest, most sacred, and most indissoluble bond which united the first-created human being to the second, was the marriage bond. Hence the Family; of which the marriage union is the foundation, is a more ancient form of society than kingdom, oligarchy, or republic. The nuptial rite is an older ceremonial than royal coronation or the installation of the head of any political state. Parents governed before kings ruled; and children obeyed before subjects gave their allegiance to the representatives of authority and law.

The union of religion with domestic life dates from the time of the first family. Divine converse was held with Adam and Eve in the garden of Eden, both before and after the Fall. They were under law, and had delivered to them moral and positive precepts. The original Sabbath-day, when the Creator Himself rested from His works, was kept by the first man in the first Paradise. The two first brothers of whom we read had their modes of worship and their methods of approach unto God—in the one case true, in the other false. In postdiluvian times family religion was found in the homesteads of the patriarchs. In Job's case his care for his children is almost as remarkable as his patience. As we follow Abraham through his several encampments, leading his nomad life in the land of promise, we are pleased to see how invariably he associated the altar with the tent. That residence of the godly patriarch, although movable and frail, was more honoured than costly palace or gorgeous temple. Within its enclosure he was favoured with heavenly visions and Divine dreams. Beneath its roof of cloth or skins he entertained angels unawares. And more amazing still, to this builder of altars, whose faith staggered not at the promises, the Angel Jehovah, who was his "shield" and his "exceeding great reward," appeared as he sat in the tent door in the heat of the day.

Religion in connection with domestic life is recognized in the Decalogue. Amongst the ten commandments there is one—the fifth in order—which has the high distinction of being "the first commandment with promise." It treats of the "honour" which—with

all that it includes of affection and obedience—it is the duty of children to render, and the due of parents to receive. If this commandment be the fifth amongst the ten, and the first with promise—indeed the only one of the number with a specific promise attached—it is worthy of remark that it stands at the beginning of the second table—that which contains our duty towards men. Its position in this respect may perhaps indicate that, of all our social obligations, the domestic have the first claim upon us. It seems to me that its priority of place amongst our social duties says, by implication, what Divine inspiration enjoined afterwards by the pen of St. Paul: “Let them learn *first* to show piety at home, and to requite their parents; for that is good, and acceptable before God.”

More fully than in the Decalogue, the relative duties of family life are laid down in other parts of Divine revelation, and especially in the writings of St. Paul. In his Epistle to the Colossians and, somewhat more elaborately, in his Epistle to the Ephesians, the reciprocal duties of husbands and wives, parents and children, masters and servants, are plainly set forth. These duties—the wife's subjection to the husband, the husband's treatment of the wife, the child's submission to the parent, the parent's rule and training of the child, the servant's obedience to the master, the master's government of the servant—these duties, I say, are all moral, and yet they are all connected by the apostle with religious principles, and motives, and sanctions. Objection is taken occasionally by certain advocates of Rationalism against all theological teaching, which they decry as dogma. Their advice to the Christian pulpit is, “Avoid dogma, and teach the people morals only.” This means, “Say nothing about human depravity, or the redemption by Christ, or the work of the Holy Spirit; but tell the people to be truthful, honest, chaste, virtuous.” I refer to this just now for the purpose of observing that St. Paul had not so learned morals and had not so learned Christ. In the code of domestic ethics which he gives in the fifth and sixth chapters of his Epistle to the Ephesians, he connects plain and obvious moral duties with the doctrines of revealed religion, because there he found the *root principles*, the adequate motives, and the eternal sanctions of all true morality. Hence he shows that the wife's subjection to her

husband is to be "as unto the Lord;" that the husband's headship of the wife is analogous to Christ's Headship of the Church; that the husband's love of the wife is to be measured by Christ's love of the Church; that the child's obedience of the parent is to be "in the Lord;" that the parent's rule and training of the child is to be "in the nurture and admonition of the Lord;" that the servant's service of his master according to the flesh is to be "in singleness of heart as unto Christ;" and that the master's treatment of his servant is to be regulated by the consideration that he also "has a Master in heaven," with whom "there is no respect of persons." Holding St. Paul's view of the vital connection between the redeeming work of Christ and perfect morality, we tell the rationalist that the tree must be made good before the fruit is good also; and that, without saving grace, to look for the virtues in their perfection is like seeking grapes on thorns and figs on thistles. Domestic conduct, not only blameless but beneficial, is to be found best in the household where there is most of the Christian life. Deprive parental love, for instance, of the elevating and ennobling influences of religion, and you reduce it to little more than the instinct and impulse of a mere animal nature. Parental love is not peculiar to the human parent, but is felt by the parent bear under its coat of fur, and by the parent bird beneath its coat of feathers. It is when parental affection is regulated by reason, directed by moral and spiritual considerations, and especially when influenced by Divine grace, that it is lifted from amongst the rabble of animal instincts and feelings, placed high amongst the moralities, and sanctified as a virtue.

The Christian religion has to do mainly with Churches, the individual members of which it gathers where it can. The first Christian Church, the mother Church, founded at Jerusalem on the Day of Pentecost, was polyglot in the languages of its members, and almost cosmopolitan in the places from which they came. And although it is scarcely possible now to form a local Church of "devout men out of every nation under heaven," still Christianity is willing to gather converts from all available sources, and the Lord adds to the Church such as are being saved, come from where they will, irrespective of entire local communities or complete families.

At the same time salvation is provided for all, and it is a matter of rejoicing when whole households hold membership in the Church. This has been the case happily from the beginning. The first admission of Gentiles to the newly-formed Church was that of a whole family, including the kindred and near friends of Cornelius, the godly Roman centurion, "who feared God with all his house." The first preaching of the gospel on European ground was signalized in the same way in the case of Lydia and her household. And in connection with this memorable apostolic visit to Philippi, the jailer and his house believed on the Lord Jesus Christ and were saved. St. Paul, who had more converts than he personally baptized—leaving, doubtless, the performance of the ceremony to other hands—and who did not remember all to whom he had himself administered the rite, yet forgot not that he baptized "the household of Stephanas," "the firstfruits of Achaia."

In his Epistles, too, we read of churches in houses. There were Aquila and Priscilla and "the church which was in their house;" Nymphas and "the church which was in his house;" and in writing to Philemon he says, "And to the church in thy house." These churches in houses were probably small assemblies of the Christians of a neighbourhood who met together for purposes of worship and communion in private domiciles before they were able or allowed to build public houses of prayer. It is also probable that the families in each case formed an important part of the Church. And it is plain that in a certain sense, and up to a certain point, Christian families now may have what we may venture to call a church in a house. That is to say, a Christian family, in addition to its membership with other believers in a public, denominational Church, may and ought to have a domestic form of religion, a household recognition of God. There should be family worship conducted by the parents as joint ministers, and by them there should be the regular reading and exposition of Holy Scripture for the benefit of children and servants. By the inculcation of sound doctrine, and by the maintenance of a godly discipline, sons and daughters should be brought up "in the nurture and admonition of the Lord." Happy is the family that is in such a case. There is realized the description of the Psalmist: "That

thy sons may be as plants grown up by the sides of thine house ; that thy daughters may be as corner-stones polished after the similitude of a palace."

When the whole family is influenced by the saving grace of God "Christian life in relation to domestic conduct" will be seen at its best. Then peace and harmony will be unbroken by the voice of discord. Infirmities there may be, but there will be no domestic scandals, no family jars, no quarrels between husband and wife, no ill-treatment of parents by disobedient children, no bickerings amongst sisters, no unbrotherly contentions.

In some cases there may be only one in a household who is godly, all the others being irreligious and profane. That one, perhaps, may be the object of family persecution, and may find out in his own case that a man's foes are those of his own household. In such a case Christian life in relation to domestic conduct is placed in circumstances of great difficulty and severely tested. But there is a sufficiency of grace for such a condition of things by using of which it is possible to be faithful. If one of a married couple be a believer and the other an unbeliever it is a worse case than where two brothers are disunited on the subject of religion. With them there is no necessity of being always domiciled together under the same roof. Not so with husband and wife who have plighted their troth either to other until parted by death. Serious as is the difference between them they need not seek for a separation on that account, but the believers in such cases may take encouragement from the blessed possibility held out by St. Paul to those who were thus circumstanced in the Corinthian Church : "For what knowest thou, O wife, whether thou shalt save thy husband ? or how knowest thou, O man, whether thou shalt save thy wife ?"

Damage may be done in the family to the interests of religion by those who profess the Christian life whose conduct is inconsistent with their profession. If they say that they have fellowship with God, and walk in darkness, they *lie*, and do not the truth. This living lie cannot escape the notice of servants and near kindred, however it may escape the observation of the outside public. In this way the young and inexperienced who can only judge of religion by such specimens of it as are presented to them



at home, may receive irreparable damage, and be prejudiced for life against the gospel of Christ. On the other hand, the genuine Christian life will be the more admired the nearer and the stricter the scrutiny. As the works of man's art appear less perfect under the microscope than when seen by the naked eye, and as the works of God in nature look to greater advantage when closely and minutely inspected, so is it with spurious professors and genuine religious characters. Those who can say, "We are His workmanship, created in Christ Jesus unto good works," have nothing to fear from the microscopic observation of home life. The old proverbs, "Familiarity breeds contempt," and "No man is a hero to his valet," do not apply to the saints. The better they are known the more they are admired and loved, and the greater is their influence for good.

### On Family Religion.

ADDRESS BY REV. MOSES D. HOGE, D.D., OF RICHMOND, VIRGINIA.

In the absence of Rev. Dr. Watkins, of New York, Dr. Hoge spoke as follows :

I suppose it has seldom happened that one has been required to deliver an address in circumstances like these.

When I entered this place to-night I did not know what subject was under discussion. And when my honoured friend, Dr. Schaff, from New York, urged me to follow the Reverend brother who has just concluded, I felt that it would be presumptuous to address this august assembly without premeditation or time even for arranging the line of thought appropriate to the theme under discussion. But I do not obtrude myself upon the audience, and I shall have your sympathy in my obedience to the sudden call which has been made on me, as I attempt to give expression to such thoughts as the occasion suggests.

And now, fathers and brethren, as I stand here, I would not know how to begin but for the happy remembrance of the sermon which I heard yesterday morning in the English Church.

The Rev. Mr. Anderson, of Bath, in a discourse characterized by great fervour and unction, remarked that we were educated not so much by the *books* we studied as by the *people* with whom we have intercourse ; that while much important technical information was derived from books, the potent influences which shaped our characters and guided our lives came from the opinions of the men with whom we held familiar intercourse, and from the example of those with whom we were in constant association. This is a great and solemn truth. We are all sculptors, not, like your great Thorwaldsen, in shaping blocks of marble into forms of beauty, but in moulding the characters of those with whom we come in contact into those forms which they will wear through this life, and possibly wear for ever. But if such is the power of the influences which fashion us in our intercourse with society at large, how much more powerful must the influences be which are daily and hourly exerted in the narrow circle of *home* ; how much more complete the education of both mind and heart which comes from the precepts and examples of parents in their intimate association with their children, who in the most impressible years of life are looking to these, their natural teachers and guides for counsel and direction !

Religion is a power in the world wherever exhibited, but how much more in the household where its daily lessons may be taught under circumstances the most favourable for making the deepest and most enduring impression. I was but seven years old when my father died, and when the funeral services were over, and when the strange, sad silence filled the house which is so impressive after the burial of one beloved, and when the evening of that mournful day drew on, our mother gathered us, her little children, in her chamber, and told us that she meant hereafter to take our father's place, as God might help her, as the head of the household, and would commence that night by conducting family prayers.

Were I to live beyond the age of the venerable President of this alliance [Dr. Kalkar], I could not forget that scene ; could not forget the manner in which she read God's word, or the low and tremulous tones of the prayer in which she besought strength and comfort, and commended her children to the care and love of the covenant-keeping God. None of you, my English friends of this

audience, are unacquainted with the tender lines of one of your own favourite poets, "written on the receipt of his mother's picture," commencing—

"O that those lips had language! life has pass'd  
With me but roughly since I saw thee last;"

nor have you forgotten the stanza in which he gratefully embalms the memory of those to whom he owed a debt never to be paid.

"My boast is not that I deduce my birth,  
From loins enthroned or rulers of the earth,  
But higher far my proud pretensions rise,  
The child of parents passed into the skies."

And as one quotation suggests another, you, my friends, from another land will allow me to remind you of a hallowed scene depicted by one of the greatest bards, not only of Scotland, but of the world—the picture of "The Cotter's Saturday Night," when the family, gathered for evening worship, formed a circle round the fireside, and when the old patriarch, having read a portion from "the big ha' Bible," and all together having sung a Psalm, bore upward by "Dundee's Wild Warbling Notes," or "Plaintive Martyrs," or "Noble Elgin"—

"Then kneeling down to Heaven's Eternal King,  
The saint, the husband and the father prays,  
Hope springs exulting on triumphant wing,  
That thus they all shall meet in future days,  
No more to sigh or shed the bitter tear,  
Together hymning their Creator's praise,  
In such society, yet still more dear,  
While circling time moves round in an eternal sphere."

*There is a picture of family worship whose outlines will never grow dim, and whose colours will not fade.*

Well was it said, "From scenes like these old Scotia's grandeur springs," and as long as piety in the household continues to be the characteristic of the life of the people of any land, it will never be without the patriot soldier to defend its rights, or the patriot bard to sing its glories. Then let family worship open the gates of the morning with praise, and close the portals of the day with peace; let the children grow up under the hallowing influences of house-

hold piety, and these salutary impressions will never be effaced. They will sink down in the heart of the child as the dew sinks down in the heart of the flower, giving refreshment and gathering sweetness. The good seed falling on the tender heart, softened by grace, will not perish, but will spring up to bear precious fruits in this life and perchance to flourish beautiful and immortal in the paradise of God.

If there is to be but one pious person in the family, let that one be the mother! She has the earliest and best opportunity with the child—the father's influence comes afterwards. The mother's teaching is remembered longest, and often is the last upon which the blessing of God rests. Were I now to make the appeal, would not hundreds of men rise up in this great assembly, gathered from all lands, and testify, if required, that, under God, they owe their conversion to a mother's tender importunity, or to the silent power of her example and the ever-present influence of her sweet and saintly life? It may be that she no longer lives on earth, but when I pronounce the word *Mother*—it matters not in what language—to some of you it is like a voice from heaven—it is as if an angel spoke—and you hear it with the listening ear of the heart. And never can you forget the hours of childhood, when each night, before retiring to rest, she made you kneel down at her feet, and, taking your little hands in hers, or laying her soft hand upon your head—you can feel its gentle pressure now—she taught you to say, "Our Father which art in heaven;" or, that other prayer so familiar to all English-speaking people, commencing, "Now, I lay me down to sleep"—a good prayer for a child, for a man, for a patriarch!

The apostle sent his salutation to the "church in the house." So long as there are true apostolic, evangelic churches in households, there will be the same kind of churches in kingdoms, in republics, in all the world. Should the church in the house exist no more, then the Church in the city, in the state, in the world, will become extinct. But this will never be while Christian life is cherished and perpetuated in the family.

God bless every good mother in Denmark, and every pious household represented here to-night in this great gathering of His people from so many nations of the earth!

## On the Power of Prayer.

ADDRESS BY REV. R. MCCHEYNE EDGAR, OF DUBLIN.

I HAVE been asked to offer a few observations to this Conference upon the subject of Prayer. No one can question the suitability of such a subject. As a matter of everyday experience, there is no such *unifying* element in the world as Prayer. It is when individuals, in conscious weakness, gather round the feet of Him who has everlasting strength, and supplicate His help that they realize their unity. We see whole churches held together by the exercise of prayer. These churches may embrace within them various schools of theological thought, they may contain doctrinal systems which are in some measure at least antagonistic, but the "Book of Common Prayer" holds them all together in a most instructive unity, and demonstrates what a unifying force prayer always is. And this Alliance throughout its various branches does no more important work than when it seeks to promote "Concerts for Prayer." The "Week of Prayer" promoted at the opening of the year, "The Day of Prayer for Ireland"—which branch I have the honour, with other brethren, here to represent—and the various "United Services" fostered by this Alliance, of which prayer is the inspiring spirit—all this, I say, tends more than anything else to promote the manifestation of our unity in Christ Jesus.

In such circumstances the consideration of this subject of Prayer must be deemed pre-eminently suitable and important; and I shall regard myself as extremely fortunate, if through anything I shall now urge there may be promoted in the breasts of any of my brethren, whether belonging to this or other lands, a conviction that prayer is reasonable, and that none of us have practised it as faithfully and perseveringly as we ought to have done.

In trying to enforce the duty of prayer let me first establish its *reasonableness*. We are all aware that certain students of nature have industriously circulated the idea that such a "reign of law" exists as leaves no room for efficacious prayer. I need not add that the whole spirit of the age is in the direction of an appeal to nature.

To these objectors I would say, "Have you appealed to NATURE? Unto Nature you shall go." Fortunately our blessed Lord has given us the cue for this whole subject. When the disciples asked instruction in prayer, He not only gave them the perfect form and perfect model we usually call "The Lord's Prayer," but He also furnished them with a suitable defence. Our Lord made an appeal to NATURE.\* It is to be hoped that in our reasoning upon such a subject we do not forget that human nature and human society constitute a part, and a most important part, of the order of nature. What, then, did such an observer as our Lord find in the very constitution of society? He found prayer existing, and the answer to it coming according to the order of nature. A neighbour intercedes for bread to feed a famishing friend, he does not succeed in getting it at first, but importunity at length wins the day, and his prayer proves efficacious, and all this is according to the order of nature. Again, hungry children cry for food, and the poorest parent in the hardest times usually knows how to give good things unto his little ones. Prayer, whether intercessory or personal, is thus shown by our Lord to exist in nature as we find it.

Taking our cue, then, from our blessed Lord, we can maintain against all comers that Nature is made upon the prayer-plan; that it embraces in its order both prayer and the answer to prayer; and consequently the appeal to nature is in favour of the practice. Let me, however, illustrate this position more fully. It is perfectly conceivable that nature might have been constituted on a prayerless principle. That is to say, instead of living creatures expressing by cries or articulate requests their sense of want and having these inarticulate or articulate petitions answered in the order of nature, they might have been so constructed as to take by force instead of asking as a favour; in a word, nature might have been made upon the "Rob Roy" principle, which Wordsworth has so daintily given in the well-known lines—

"The good old rule  
Sufficeth them, the simple plan,  
That they should take who have the power,  
And they should keep who can."

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\* Luke xi. 5-13.

But after we make every allowance for "the struggle for existence" which is going on in nature, we see that there is still room for prayer and for its answer. The order of nature embraces the prayer-plan. Wants are expressed, intercessions are earnestly made, and the answers come, and all is in the order of nature. The simple fact is that the universe is crammed full of prayer. We meet it everywhere. The very beasts as they roar after their prey are giving utterance to their sense of hunger, and God grants them within the natural order the meat that suits their condition. Man, too, the highest of the animal creation, appeals to man and gets an answer to his appeal, so that it is mere confusion of thought for any to say that the natural order excludes efficacious prayer. It, on the contrary, embraces it and uses prayer and its answer as one of its working factors.

But to this it will be objected that the prayer thus pointed out belongs altogether to the *natural* world, whereas the prayer urged by such an Alliance as this belongs to the *spiritual* world. I acknowledge that the prayer already pointed out as a fact in nature belongs to the natural order; but I argue analogically just as our Lord did, "If ye, then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" And here let me say that I do not take up the questionable position recently adopted in a deservedly popular book that natural law runs clean without a break into the spiritual world.\* Before any such position can be substantiated, there would require to be an accuracy of definition and of discussion which has not been as yet afforded us. The two worlds are *not* on the same plane, and it only confuses men to tell them that they are. But while they are not on the same plane, they are upon parallel planes, if I may be allowed the figure, so that for the laws obtaining in the natural world there are *analogues* in the spiritual. The prayer which I have pointed out in nature is not the same in kind with the prayer presented to the Supreme; but we may fairly argue that the Being who constructed nature on the prayer-plan has also left room for the analogous exercise of prayer as between the creatures and Himself.

\* Cf. "Natural Law in the Spiritual World," by Prof. Henry Drummond.

Moreover, when we look into the special answer which Jesus says we have a right to expect, we find that answer to be analogous to what is going on around us daily. The answer, observe, is in the form of an *inspiration*. "If ye, then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" Now we have within our own consciousness the operation of a pure spirit. I am something more than my material organization. I feel that it changes while I abide. And I know that I can affect the destinies of others around me whether for weal or woe. There is not one of us, I take it, who is not inspiring others either with noble aspirations or with ignoble. Personality is infectious. Influence is as certain as is our shadow. In such circumstances it is surely the height of presumption in men to assert that there is no room in nature for those Divine inspirations upon which we are asked in the Gospel to build our hopes. Surely if we may each influence others in a subtle and spiritual fashion, there is no valid reason against the supposition that God the Holy Ghost can lay His hands upon men's hearts and mould them according to His sacred and sovereign pleasure. We are not arguing, you will observe, on the insane supposition that the Holy Spirit is a *physical* force. We cling to the true idea that as a pure Spirit He can blow where he listeth even amid nature's inexorable order, and influence the generations according to His sovereign pleasure.

I have thus far insisted on the reasonableness of prayer. In believing in its efficacy, we are most assuredly following the "light of nature." It is the prayerless people who have misinterpreted the mystery. God can, God will give the Holy Spirit unto them that ask Him. And when the Holy Spirit comes, He intensifies our longings, so that we sometimes find them too deep and too profound for articulate expression, and we have to content ourselves with "groanings which cannot be uttered." But these groanings are "according to the will of God," and He appreciates and answers them.

And here another characteristic of true prayer breaks upon us. God never misinterprets the meaning of any expression of the heart. It may be a flood of tears, it may be a groan unutterable,



it may be some thought and feeling "too deep for tears," but God never mistakes the problem the tried soul presents. The reason is, as Jesus tells us, our Father knoweth what things we have need of, before we ask Him. That is to say, the prayers of men bring no "news" to Him. As they rise from earth they are not signals to inform His Omniscient Mind, but the relief of burdened hearts, and welcomed by Him as confidences between friends always will be. Accordingly we will not be *prolix* in our prayer, thinking that if we omit any blessing from our petition we must miss it in His answer. So far from this, we will acknowledge always that we know not what to pray for as we ought, but must leave our case and the case of others as a problem imperfectly understood by us, but perfectly understood and mastered by the Lord. In all humility, therefore, with due reverence and due brevity, we unburden our hearts before Him, and we reach rest the moment we can leave all interests at the feet of a gracious God.

The true view about prayer, consequently, is that it is the reverential and brief expression of the confidences of tried and burdened hearts; confidences, let us remember, not about ourselves individually only, but confidences also about the interests of others and the welfare of the entire world. We lay all these at the feet of God, while we realize at the same time that we add nothing to His knowledge; we do not even suggest any alteration in His plans, but believe that His plan is broad enough to include the petitions of His people and the answer those petitions really demand. Nature's laws are but the expression of His all-wise will, and they are comprehensive enough to embrace the prayers and manifold needs of men.

It is only just to add that the past history of the world sustains our belief in the efficacy of prayer. It is now admitted that the progress of the race has been mainly due to influential *persons*. It has not been a mere physical progress, but much more, a moral and spiritual one. And among the honoured names of men who have contributed to the advancement of the race, the very first place must be given to the prayerful. No candid student of the past can overlook the fact that the One Person who has done most for humanity has been the prayerful Christ. The *prayerful* Christ, I

say, for it may with truth be said that the most prayerful individual that ever lived in this world was He who to all appearance had least need to pray. And after Christ come such prayerful men as Moses and Paul and the Prophets ; as Luther, Calvin, and Knox ; not to mention the minor personalities who in all ages, through inspiration got by prayer, have furthered the interests of the race.

And we may even go farther and assert that the prayerful men of *Science* have been her mightiest. M. Naville has in his latest work on "Modern Physics" shown that, with the exception of Laplace, all the scientific men of the very first rank, the men with whose personal history the progress of science is associated, were believers in God and suppliants at His throne. If I mistake not, it will be found at last that the noisy minority of scientific men who in recent years have been throwing doubts upon the efficacy of prayer, have not been entitled to first places among the scientific captains. Like Benaiah the son of Jehoiada, though more honourable it may be than the thirty ordinary officers, they have not attained unto the rank of the first three !

Meanwhile the duty of such an Alliance as this is to promote the practice of prayer throughout the world. We must promote the practice of *private* prayer, convincing men that when they closet themselves with God they get the preparation for being rewarded openly. We must promote the practice of *family* prayer, for God is our Father, and the family feeling is promoted best when the members of the family on earth realize that they belong also to the mightier family of heaven. We must promote the practice of *united* prayer in the congregations of the saints, for as we bow reverentially before Him who is no respecter of persons we realize a unity as His children which no conventionalities of men can possibly destroy. We must promote the practice of *united prayer* in *Conferences* like the present, where denominational differences sink into their comparative insignificance before the throne of the Eternal. We do not worship an Episcopalian, a Presbyterian, a Congregational, a Baptist, or a Methodist God. We dare not attach our shibboleths to Him who is above and beyond them all. We get by prayer into the atmosphere of unity, above the cloudland where denominational distinctions reign, and are prepared to mani-

fest our unity on earth in some such way as we hope yet to do in heaven. The more we pray, then, the nearer shall we come to one another. God is the centre of the circle, and as we stand with faces inwards, and through prayer get nearer and nearer to Him, we find that we are crowding nearer and nearer to each other; which blessed work will, I trust, go on until we are all such a compact unity as cannot but materially contribute to arrest the world's attention, and ultimately secure its conversion unto God.

TUESDAY, SEPTEMBER 2, 1884.

COUNT BERNSTORFF, OF BERLIN, PRESIDED.

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*The Religious Condition of France.*

ADDRESS BY PASTOR RECOLIN, OF PARIS.

I.

THROUGH the slow, but irresistible, action of Jesuitism, the old Gallican Church has gradually disappeared from our midst, and French Catholicism has become *Ultramontane*. The sad results of this system are probably the same in all countries—gradual alteration of the great doctrine of Justification by Faith, the palladium of the Church of Jesus Christ; on the other hand, growth of the pelagian error relating to human merits and the value of good works; multiplication of intercessors and of heavenly and earthly mediators; passionate attachment to the grossest superstitions and the most puerile practices; absolute confusion of the invisible with the visible Church, and of the future of the kingdom of God with that of an earthly crown and a small earthly domain; progressive absorption of all the great Christian doctrines into one—the authority of the Church, and this again finds its completion and guarantee in another error no less grave—the infallibility of the Pope: such are some of the distinctive features of Ultramontanism in France and elsewhere.

The effects of this deplorable system are well known. Repugnance and distrust are excited. In our country it occasions, or confirms, the sad misconception that consists in identifying Chris-

tianity with Ultramontane Catholicism, and in attributing to the former the errors and the narrowness of the latter; it leads to sad and often violent reprisals of the State against the Church, and of the laity against the clergy. Sometimes it raises a conflict between science and faith, both powers deriving their origin from God. Finally, little by little it renders cultured minds and even the people indisposed towards spiritual realities. The saying is a well-known one, "The enemy is Clericalism!" For some this is too euphemistic a way of putting the idea. They would render it thus, "The enemy is Catholicism, Christianity, religion—yea, all kinds of religion."

And yet we must not be unjust towards French Catholicism. In its present condition it still preserves elements of Christian truth and life. It renders homage, even though it sometimes disfigures them, to some of the vital doctrines of Christianity. In its service there is further a legion of devoted priests and pious laymen. It still exercises a considerable influence over women and children, over aristocratic families, and over the country-folk. It is especially fruitful in works of mercy on behalf of the unfortunate and the disinherited. Looking into the manual of the Religious and Charitable Institutions of Paris, I have been struck and edified by the mere enumeration of the innumerable undertakings of the Catholic Church. They present a network cast over all the physical and moral ills of humanity, with a view to stay or relieve them. Then there is the work of the *Catholic Associations*, founded in Paris after the war, and which have spread thence to all parts of France, to the country districts as well as the towns, thus adding new societies to those already formed. Placed under the presidency of a layman—now a well-known senator—M. Chesnelong, they are directed by nine committees, "formed," says one of the reports, "in imitation of the nine angelic choirs, and, like them, seeking to work for the glory of God." Connected with one of these committees are two associations on which Catholicism builds great hopes—working men's clubs, and working men's corporations (*les Cercles Ouvriers*, and *les Corporations Ouvrières*), of which several zealous and talented laymen, and notably M. de Mun, are the indefatigable promoters.

Unfortunately, a political as well as an ultramontane spirit directs these undertakings. Their avowed object is to bring the French people back to obedience to the Church and the Holy See. At one of the general assemblies, Father Delaporte did not shrink from saying, "Our committees are Catholic; the title Ultramontane does not frighten them; the Encyclical letters and the Syllabus are their compass." But it is not so ostensibly admitted that the purpose is to use these associations as an instrument for overthrowing our present republican institutions and for raising up again the throne as well as the altar.

## II.

The most terrible foe which Catholicism, and not less so Protestantism, has to encounter is *Free Thought*, which, though it has not founded a church, has nevertheless, as a witty critic has said, formed for itself a diocese, and a very vast diocese, too. Further, it also has its followers, its ministers, its saints, its worship, its festivals, its sacraments, and its calendar. It would take too much time to enumerate all the schools of Free Thought, as this tendency is generally, but, as it would seem, wrongly, designated, for many who appeal to it are, when closely viewed, destitute of earnest thought and of real freedom.

The oldest and most widely-spread form of this tendency in France is probably Voltairianism. The writings of that great mocker of the last century are little read in our day, but his views still live and reign; and by means of them our people are inspired with that incurable distrust with regard to the Gospel and its ministers, and to the miracles and mysteries of Christianity, which is the origin of the popular sayings, "All religions are good, if only you are an honourable man;" "God is too good to damn us for a few peccadilloes, and too exalted to trouble Himself about us;" "Work is prayer," &c. Amid all our political revolutions and our social transformations, there, we fear, is the real foundation of the *esprit Gaulois*, and one of the permanent causes of the secret and determined opposition which the Gospel meets with amongst many in our dear country. In relation to religion, the mind of France largely oscillates between the two opposite poles, which

may be characterized by two names: Voltaire and Ignatius Loyola.

But Voltairianism is not the only manifestation of free thought; nor is it the highest. As one result of the extraordinary progress of natural science in the present day, combined with the working of political and social considerations, a slow but real work has been going on in men's minds in France as elsewhere, tending to undermine and break up the old beliefs, even the affirmations of the Deism of former times, and to substitute for them radical and destructive negations. Allow me here to repeat what I have said elsewhere. At the present moment, in the regions of thought as in practical life, spiritual philosophy (*spiritualisme*) is declining, and naturalism, or, to speak plainly, materialism, is in the ascendant. A new school has sprung up, which, bringing forward certain facts misunderstood by the older schools of thought, and taking advantage of the new developments of modern science and the secret instincts of the natural heart, seeks to divert attention from metaphysics and theology in order to restore philosophy to its true domain, the study of tangible facts, and with one stroke of the pen to put aside those grand problems which used once to rouse our enthusiasm. Since these lines were written, nearly ten years ago, this system, positivism, has more than once shown its inability to explain and satisfy human nature in its various aspirations; it has even been constrained to acknowledge that, to the eye of the impartial observer, everything in this world is not reducible to matter and its laws, and that there is in the universe what our great Claude Bernard called "a directing idea," and in the human mind a special force, *sui generis*. But positivism still holds the sceptre in spite of these significant confessions, which spiritualist philosophy and Christian faith have a right to take note of. In the scientific region it boasts of the results or the pretensions of transformism, a system greatly in vogue, and the great value of which we do not overlook; among the people, it fosters materialistic tendencies and revolutionary aspirations; in the domain of literature and art it tends to promote the progress of what was at first called realism, but which is now known as naturalism.

Need I say that all these various doctrines which lead to the rejection of the supernatural in Christianity and to the weakening of human freedom, sadly affect the moral and religious well-being of France? Their influence was felt first of all in the cultured classes, but by degrees it has penetrated into the middle and lower *strata* of society, and has had a powerful effect on the youth of our universities, our colleges, and even of our schools. Among the inhabitants of the towns, and especially of Paris, these notions have been propagated mainly in connection with political and social questions. Socialists, communists, *mutualists*, *collectivists*, anarchists—all these schools, though anathematizing one another, are branches of the same stem; they are besides completely at one in their determined assault on social order, and in their implacable hatred of Christianity and of every religious instinct. Their logical conclusion, their last word is atheism in religion, and as regards morality, materialism and fatalism. A cheap press, with manifold organs, is daily supplying the pernicious notions of positivism to an innumerable host of readers of all ranks and ages. And if to this we add the influence of that grossly immoral or covertly licentious literature which, like a river of mud, is everywhere pouring its poisonous productions into our towns, villages, and even into the most distant hamlets, making use for this purpose of the newspaper and the illustrated journal, of books, and photographs, we can understand the moral and social dissolution at work amongst us for the last forty years.

We must not, however, conclude from these facts that the French nation has become a stranger to all moral living and to all religious ideas. I have loyally pointed to the dark side of our present position, but it has its bright one also. There are still to be found, both in town and country, many families which piously keep up the old traditions—the love of work, an incorruptible probity, and respect for the family. There has not ceased to exist in the France of the nineteenth century that religious instinct which, as early history shows, was the peculiar feature of the old Celtic and Gallic mind; and which, from amidst all the failings of our headship, rises upward to the invisible and the infinite; to the living God and the heavenly country. Even in intellectual



and scientific circles eloquent protests have been raised against this negative tendency. Such men as Janet, Caro, and Renouvier, in the philosophical world, and Dumas, Wurtz, and Pasteur in the scientific world, are well known and honoured by all earnest workers who are aiming at the reconciliation of science and faith. It seems to me that of late years there has sprung up a healthy reaction in favour of great moral and religious affirmations.

No, France has not become atheistic or materialistic; its soul can still vibrate with heavenly inspirations and holy enthusiasm. What it needs in order to its restoration to life is a religion that is simple, positive, enlightened, tolerant, and moral; a religion at peace with science and allied to liberty, in fact, the religion of the gospel. This religion Protestantism, we venture to say, might and ought to present. And this remark leads me to speak of the religious condition of French Protestantism.

### III.

[On this subject so much of a similar nature having been given in the records of the Basle, New York, and other General Conferences, we limit our translation of this part of Pastor Recolin's paper to a few paragraphs.

The four points treated are the numerical and moral value of French Protestantism, its ecclesiastical position, its theological activity, and its religious life.]

Regarding our religious life we are filled with joy as we look back and compare the present with the past. What was the life of Protestantism at the beginning of the century, and even at the close of the First Empire which seemed to have restored it? Listen to what the impartial author of the "History of the Protestants of France," M. G. de Félice, says: "Few in number, scattered, destitute of union and discipline, compelled to be humble and quiet, and give no trouble in connection with the official regulation of the various religions, it lived a uniform and obscure life." Listen also to the testimony of one of the most eminent writers of another school of thought, M. Samuel Vincent: "The preachers," he says, "preached, the people listened, the consistories met, the forms of worship were kept up. Apart from that, no one troubled about

religion, which was indeed quite outside the life of all. This state of things lasted long." To refer only to the Church in Paris, one of its pastors admitted, in 1812, that of the 10,000 Protestants who composed it 50 to 100 were regular attendants at the services, although on great occasions there were 250 to 300." Now there are 100 places of worship belonging to the Protestant churches of Paris, and a still larger number of pastors at work, without mentioning the churches of other nations of the Evangelistic institutions. In the provinces temples abound, and there are many pious laymen and faithful and devoted pastors. French Protestantism has regained its place and formation in French society. This vast progress has not been solely brought about through the increase in the population, it is due to the mighty action of Divine Grace; it is one of the results of the grand revival which in the early years of the Restoration passed over our churches like a beneficent breath, and truly refreshed and vivified them. But I am also filled with sadness, as I perceive that the grand impulse given by the revival has gradually lessened in force, and the hopes it raised have not all been realized. In this it has been like a river, which as it broadens becomes less rapid, while its waters become less pure. In many of our churches living piety is rare; indifference, or at least spiritual luke-warmness, is the chief characteristic. In the north religious habits have for the most part been kept up; in the south, on the contrary, even in the large Protestant centres, the services are too often neglected, especially by the men. Among many politics have killed religion; some indeed blinded by radicalism had assumed an attitude of hostility to the religion for which their ancestors suffered so much. The disasters that came upon the nation in 1870 and 1871 seemed at first to have aroused dormant consciences, and it was with a view of taking advantage of this awakening that we formed at Nîmes in October, 1871, the *Inner Mission*. Unfortunately this moral emotion gradually subsided, and the Inner Mission under its original form slackened its energies. Sad divisions among the disciples of Jesus Christ of different denominations sprang up, which while they diminished brotherly feeling at the same time diminished missionary activity. In spite of all efforts made to encourage young men to enter the

ministry, the want of pastors is still felt in our churches. In the Reformed Church there are at this moment sixty vacant posts, and some have been vacant for several years. Very few pious and well-to-do families encourage their sons to take up the pastoral career. We must admit, that contemporary Protestant piety is lacking both in depth and originality; it does not exercise its due influence on the world and on the family; it is not sufficiently penetrated with the spirit of self-renunciation and sacrifice; it knows nothing of heroism. What we need is a fresh outpouring of the Spirit from on high, the Spirit that awakens the unconverted, and teaches believers the secret of a life thoroughly and wholly devoted to God and to His kingdom.

After enumerating many works of beneficence and evangelistic and missionary agencies, indicative of the existence of a certain degree of religious life, Pastor Recolin said in conclusion that what French Protestantism needs is:—

More unity and union in its ecclesiastical life; more concentration in its charitable undertakings; more boldness and variety in its evangelistic operations; a clearer, more comprehensive, and more vigorous theology; a deeper spiritual life, and one more entirely devoted to the Lord and to His Church.

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## The Religious Condition of Germany.

ADDRESS BY PASTOR BAUMANN, OF BERLIN.

ONLY five years have elapsed since we listened in Basle to a full and clear report on German church life, and we are again about to tell you how it fares with us. Is a space of five years sufficient to make any essential change in the general view then given? Does not the life of a people advance by such long strides that five years may be sufficient to effect a noticeable deviation from the former picture? I think so, for our age lives quickly. So many new and great influences have been brought to bear on our German religious life that the face of time must necessarily wear altered features.

But why report to friends what they know? The interchange of thought and work among the nations is so active that one church suffers, fights, and triumphs with another. And why here in Copenhagen report about Germany when only a few miles of sea separate us from one another? Are not your Hans Egede, your Thorwaldsen, your Martensen, and your Monrad ours also? If the first showed us the pattern of a true missionary, if the second gave us the image of the Christ blessing with outstretched hand,\* if the others led us into the world of belief and of prayer, so also have our Luther, our Schleiermacher, our Jul. Müller, and our Em. Geibel become your leaders and friends.

In both countries we recognize the common danger of social upheaval, of religious overturning, of division in the Church. In both countries we have only one defence and weapon, the sword of the Spirit; only one standard, the banner of faith in the Crucified One; only one aim, the victory of mercy over sin. We are one in the Church invisible which numbers its members among all peoples, of which our immortal Geibel, who lived hard by the gates of Denmark, sings:

" Tho' works of men should come to nought, yet trust  
That, like the Ark, on troubled waves and dark  
The holy vessel of the Church shall ride, and must,  
Till comes the dove, and to the glorious bark  
Brings peace."

Under this symbol, then, let us, since we know one another well, report how every member of the mighty band apprehends his special calling and the history of his times.

At Basle we all received the impression that in Germany as well as in other countries, the decisive campaign had been opened. On one side Christ, on the other Belial. Many an old defence is broken down, many an old weapon become useless; man against man we stand opposite one another, friend and foe of the Gospel. We have suffered severe defeats, we bear deep wounds; darkness covered our German land, and gloom was upon our Evangelical Church. But the pendulum of the world's clock moves on, its

\* Referring to the celebrated statue by Thorwaldsen.

stroke sounds loudly. Is it swinging up or down? Is it the evening twilight or the morning dawn? Watchman, has the night quite passed away?

Our people have grasped the fact, our Church has learnt that the watchword for the times has become Practical Christianity.

This indication of a return from unfruitful idealism to a realism rich in its consequences is especially apparent in the development which is taking place in the professorial chair as well as in the pulpit, in the church as well as in the conference-hall.

We know that the outlook in our dear Fatherland is still very gloomy; we know that Germany still remains the land of theoretical abstraction, of fantastic dreams, of cosmopolitan cloud-visions; but never has there been less room for satirical or desponding pessimism. Germany sits in the saddle, and can ride not only her Pegasus, but also the working horse in the plough.

We have just left the Luther year behind us. During that celebration the hearts of many long sealed were opened. The German people still believe in God's free mercy in Christ, they still sing their songs of faith, they still hold fast to their Catechism and their Bible.

It is almost a wonder how it was possible to rescue so much faith from the shipwreck. The biting satire of Voltairianism, the critical, sceptical, or hostile literature of the Classical period, the new views introduced by the French Revolution, the proud array of metaphysical philosophers, the mocking talk of the modern materialists and physiologists, the calumnies heaped on the Church by the Press, the subtle poisons of an un-German and un-Christian Liberalism—all these sought to unchristianize Christendom, and, if it were possible, to take away their faith from the German people. God be praised, they did not succeed, and they will never succeed in doing so.

A reaction is already plainly setting in. It will never succeed indeed in binding the German spirit in the shackles of dogmatism, of strict Church discipline, and of benumbing Church forms; but, with God's help, it will, nay, it must succeed in bringing pious, believing souls to a new life. Only by persuasion, only by an appeal to the faithful soul, only by an inward change, only by the unfettered work of love can we ever hope to win back what we have lost.

Just glance with me, honoured sirs and brethren, at the nature of the field where this work and conflict of the Spirit is being carried on.

Not without a feeling of embarrassment and inward unrest can the believer look back on the past century of philosophical inquiry. If since the time of Kant everything that was sacred in his eyes has been disputed away for the sake of formal principles and so-called inexorable consequences; if, according to Kant, there still remained in the transcendental world considerable room for the reality of the objects of belief, which Kant himself, if necessary, filled up with the postulates of practical reason, little wonder that in the systems of the succeeding age the metaphysical possibility of Christian dogmas was less and less acknowledged. Everything, truly everything, did "the nation of thinkers," as they may be termed (with and without irony), sacrifice to the idol of the idealistic and latterly of the materialistic monism with its pantheistically stripped "Absolute" called "God." After this it mattered very little whether this monism went clad in the distinguished robes of cultured scepticism or in the mean garb of ordinary pessimism, philosophy had already done enough to destroy the receptive power of our people. Misrepresentation, derision, hatred, calumny, these were "the descending line," these were the chains which bound our people's hearts. Whether Bruno Baur solemnly proclaims that theology has ceased to exist, or whether Edward von Hartmann inaugurates the new "Religion without God," there is equal loss to the religious consciousness of our people.

In their language the great mass of the Liberal Press and of the cultured class still speaks, with them the "enlightened German" still believes.

It was a case of historical necessity when in opposition to this destructive movement the so-called reconciliation theology (*Vermittelungstheologie*) reconstructed the system of belief with the formal apparatus of abstract idealism. We are to-day indebted to it for almost everything we possess in this nineteenth century of noble and world-inspiring thoughts.

Long may it be before we forget that we live on its work. From Schleiermacher down to Dorner, whom we have but lately followed

to the grave, there stands a brilliant phalanx of spirits who with their hearts and consciences have reconciled Christianity to the spirit of the times and combated the dreary negations of false thinkers.

But just as out of philosophic idealism a shameless materialism was developed as a monstrous creation of the German brain, so also in the train of the theological idealists there sprang up pseudo-rationalism, which digs away all the ground from under its feet, which will acknowledge neither the Bible nor the teaching of Jesus, nor any positive foundation, but wishes to make the subjective consciousness of man the sole standard of Christian belief.

It was remarkable that in contrast to this superficiality an authoritative voice should at this juncture show that Christianity doubtless teaches that Christ is the Son of God, in spite of the pseudo-rationalists.

But it is still more remarkable that this movement should come from the side of philosophy. The ascending line now begins. It arises from the study-chamber of the newest philosophy. And, be it observed, that in Germany the study-chamber always has a powerful share in ruling the spirit of the age (*Zeitgeist*). I cannot pass by the man—God bless his memory—who suffers us to be believing Christians without straining our intellectual conscience, the leading philosopher (alas! already gone home) and doctor of medicine—Lotze. He gave the death-blow to the dialectic absurdities and formalistic shams of unfruitful metaphysics; his energy founded an ideal realism in the sense of a purified Leibnitzian Monadology. His system is the work of an unprejudiced and noble love of truth, possessing the moral courage to find the conception of personality realized even in "the Absolute," in God, and to acknowledge as a philosophic proposition that "God is love." And so highly was the authority of this quiet worker estimated, that without risking his scientific calling, he could declare the metaphysical trinity of the personal God. In Lotze we see the re-birth of a trustful, deep-seated optimism on the ground of philosophy.

Nor should any report on the religious life of Germany omit to mention the theologian Ritschl. He also has made a decided protest against metaphysical absurdities. Without identifying Christianity with morality, he ventures to assert that the bringing

of Christian doctrines within the domain of ethics is the problem of the age. Hence the importance he attaches to the Christian community as the living body of Christ; hence his exhortation to the building up of Christian character. Certainly there is much in his teaching that is very strange and misapprehended, especially his hostility to every form of mysticism; certainly there is a danger of great bewilderment for the heads of the younger theologians especially; certainly in his writings Christian notions seem to be standing on their heads; but, notwithstanding, he is still—and I am not giving my own opinion, but am judging from the criticisms of his opponents—a thorough Theist, and a believer in the Bible and in Revelation, steadfast in his recognition of the divinity of Christ and of our justification and redemption through Him alone who was crucified and rose again, though he may put a special interpretation on these doctrines. However fiercely the strife against him is waged, it serves to increase the *ἀληθείαν ἐν σιγήνῃ* towards the man who strives to satisfy the present longing for orthodoxy, who, with a sacred veneration for Church forms of doctrine, restrains his ardent longing to evolve Christ from the depths of the good German conscience. More and more does he prove himself to be an intensely pious, holy-minded Christian, who knows how to limit freedom of doctrine within the domain of scientific speculation. No less an authority than Dr. Fricke, of Leipsic, recognizes his theology as the specific remedy for all matters relating to the will or the spirit as the genuine *scientia practica*. That is what we mean by the tendency of the age towards realism.

It was indeed a great surprise to us to discern this same tendency in the realm of physiological inquiry, when at the Leibnitz Anniversary, in 1880, Dr. Du-Bois-Reymond delivered his address on the seven world-problems. Though he had confessed some years previously that there were limits to our knowledge of nature which could never be passed over, a confession which the crude monism of Haeckel pronounced to arise from bondage of the spirit and the falsehood of ignorance; yet in this address he did not hesitate to indicate with scientific precision where these limits were on which the humbling word "*Ignorabimus*" stands written for the inquirer.



This proceeding is of immense significance for religion. Conscious of this, his opponents attributed the origin of such scientific humility to the influence of the hierarchical Black International, and to the formal moderation of Church officials. This is proof enough that with that acknowledgment there remains room for scientific belief, and for the Church and for the kingdom of God in the world of realities. It is something when a great physiologist has the courage to acknowledge that seven world-problems remain unsolved—the nature of matter and force, the origin of motion, the first beginnings of life, the design of natural laws, the origin of simple sensation, rational thought and speech, and the exclusively moral problem, the freedom of the will.

After the arrogant claims of science to unlimited research, it is cheering to hear from such lips the words that are written in 1 Corinthians xiii. 9, 12.

Yes, a reaction was needed, and it is beginning. The theological literature of the last five years has followed the general current of practical inquiry. It has been a time of compilation, arrangement, and research; no standstill, but a vivifying, a deepening, an appropriating of the results of science.

Truly many great men have been taken away from us; the number of the beloved dead is terribly large. In the South, we have lost Beck, Von Kapff, and Mühlhäusser; in the West, Dr. Nieden and J. P. Lange; in the North, Wiechern, the father of the *Rauhehaus*; in the East, Von Bissing-Beerberg, the founder of the Oberlin Mission, Lepsius, Droysen, Ludwig Richter, Carl Witte, Dorner, Ahlfeld, Geibel—all these real men, who in spirit combated the Antichrist of the age, are no more, and we sorrowfully look for those on whom their prophetic mantles have fallen.

But while regretting those whom we have lost, let us not forget the witnesses of Christ, whom we still have—men of the highest intellectual power, who are spending their God-given gifts in useful, active service, our devoted preachers and church-organizers—Dr. Brückner, the intrepid master-builder of synod work; Dr. Kögel, the promoter of far-reaching Church visitation; Müllensiefen and Funke, the spiritually-minded authors of widely-read books of family devotion; Frommel and Fries, the popular writers; Gerok,

“ the Swabian nightingale ; ” Stöcker, Gess, Rüling, Pank, Jaspis, Luthardt, Kahnis, von der Goltz, Christlieb, Beyschlag, Fricke, and the host of excellent preachers who, from their rich stores, offer the best they have, namely, the preaching of the Cross of Christ, and the fervour of personal holiness.

They gave the tone, they lent a helping hand to the unexpected development of our religious newspapers, of the popular forms of literature, and of the Christian Press, which gives such a powerful impulse to the work of religious revival. The Berlin *Evangelische Sonntagsblatt*, founded five years ago, already has a circulation of 120,000 copies. The Christian calendars successfully compete with the insipid people's calendars ; the Luther anniversary literature has increased the taste for religious reading. Tracts are to be met with everywhere—in guard-rooms, inns, markets, and streets. Writings of a healthy popular character almost exceed the demand.

A far more important and more significant feature of the times is the inauguration and spread of the Home Mission and its noble work. Wherever the eye can look, in town and country, high and low, it is working with true and holy enthusiasm.

In Berlin and elsewhere the useful town mission, there and in the provinces the parochial services of the gentle deaconesses, the Christian infant schools, the newly-revived youths' and young men's associations, the children's services—every movement is going forward, growing and prospering and working its way into the heart of Evangelical Christendom. Five thousand sisters, hundreds of brothers, ten thousand Sunday-school teachers, male and female, form bands of true evangelists, bravely combating the irreligion and immorality of the age, and winning recognition in those places where they were at first looked upon with mistrust and suspicion.

To their influence in great measure may be traced the ever-diminishing number of unbaptized children and of irregular marriages.

Is it to be wondered at that the State and society are beginning to call these powers of the Church to their aid in grappling with the needs of the times ? Prison administration, the care of vagrants,

attention to the sick and the poor, the providing for released criminals, the compulsory education of neglected children—all these branches of the common welfare seek the help of the Church as well as of the Home Mission, and are indebted to them for the removal of many difficult burdens. I take as a single instance the working colonies for reclaimed vagrants, which, after the example set by the energetic pastor von Bodelschwingh, have been founded in many provinces.

The number of crimes is sensibly diminishing; vagrancy is ceasing to be an intolerable pest to the country—in short, the course of church life is ever forwards, and joyful courage inspires the circle of believers.

In this manner German church life presents a picture of widely-developed work, which, to a later age, may perhaps seem a blessed time of blossoming. Especially is this the case in our Evangelical National Church. God be thanked, the old disputes about union and creed have died out, and our once calumniated National Church system offers a wide, unequalled toleration alike to all other Church communities.

Our relations with Evangelical bodies outside the National Church are, on the whole, thoroughly friendly. The cry is no longer for persecution or suppression, but for an earnest campaign against evil. Nevertheless, it can by no means be asserted that the idea of alliance is very popular. There are many zealous partisans to be found in the National Church, who would be horrified at the thought of joining in public prayer with a Dissenter, and many Dissenters fall into the oft-censured mistake of proselytizing among inquirers brought up in the National Church, a mistake which leads to much ill-feeling and misapprehension.

Many fail to understand the tendency of the Alliance, which recognizes every Church based on Biblical grounds of belief, without obliterating differences or seeking to bring about unnatural unions. Let us rejoice that in spite of these unfavourable conditions, the Week of Prayer conducted by the Alliance makes an appreciable progress, and is continually gaining friends among all Evangelical sects.

Let us rejoice, also, that all Evangelicals find themselves fighting

the same battle against the forces of Antichrist, which are ever increasing in numbers, and looking on with envy and rage at the undeniable consolidation of the Church.

With regard to the quarrel with Rome, which causes the State as well as the Church much anxiety, this is not the place for the repetition of what are now well-known facts. We still complain of the almost superstitious admiration for the apparent unity and power of Catholicism, which has made many a politician too timid or too yielding, but the approaching end of the *Culturkampf* shows what foresight, courage, and prudence can do, and the inflexible *non possumus* of Rome falls without effect on the firmly and wisely maintained power of the State. The duty of the Bishops to report (*Anzeigepflicht*) is acknowledged, the deposed leaders of the Church have either not returned at all or have been reinstated only by special favour, and the discretionary powers of the Government against the wily evasions and manœuvrings of the Romish party prove themselves effectual in spite of the boasted ability and invincibility of our proud Centre people. It is true that Rome has overcome many dangers that threatened her; it has confined within very narrow limits the "Old Catholic" secession, which now numbers not more than 60,000 adherents in Germany; but in spite of Janssen's abuse of Luther and Lutheranism, in spite of the virulent attacks of Gottlieb of Hamburg, in spite of Encyclicals and the proclamation of Mary as the "Vanquisher of Satan," there can be no question of any encroachment on the domain of the Evangelical Church, of no victory, however small, over the German mind.

Bather, the Evangelical National Church of Prussia, the largest in Germany (and others with her) made an important and noble advance when it held its first general synod, and in useful deliberation, and moved by the spirit of concord and faith, decided such important matters as the provision for the Emeriten, the disciplinary law, and the marriage regulations, besides many other vital questions. It is a long-desired *Corpus Evangelicorum*, possessing a sound head and healthy limbs, which will know well how to use its weapons for the furtherance and defence of the Gospel in Germany.

With this, the most important event of the last five years, we have reached alike the summit of Evangelical Church life, and the close of our report.

It would be wrong after the kaleidoscopic view we have given to represent our Church relations as altogether favourable. God knows they are not, but, on the other hand, they are far from being hopeless. We need not lose heart. The day has come which Geibel foresaw, when the Dove is bringing the olive-branch home. The troubled waters are still raging, the dark night of the deluge still lies on great masses of our nation; but, Hosannah to the Son of David, it is becoming day, the morning is dawning, and under the rays of

“ That morning-star which, after gloomy night,  
Spreads o'er the world its beams of joy and light,”

we stand praying, and with joyful faith sing the morning hymn before the new day's task: “ Lord, God of Hosts, cause Thy face to shine, and we shall be saved; Lord, God of Hosts, we will not let Thee go except Thou bless us.” Amen.

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## The Religious Condition of Switzerland.

ADDRESS BY PROFESSOR OETLI, OF BERNE.

### I.

IN considering the question of Church life in Switzerland we must face this initial difficulty, that we have to deal with very various types of Church life which, while they have certain links of affinity, are also not without their marked differences. Our point of view, then, is not one of unity but of marked diversity, since each Protestant canton has its own Cantonal Church, with its own constitution and its own special organization; and besides these National Churches, there are in several of the cantons not a few Free Churches, consisting of small but important communities which, in a free country like ours, readily spring up, and which are too important to be passed over. Again, unless we are to lose our-

selves in multitudinous details, we must fix our attention in the first place on the one type of thought common to all these various Churches. This mark of unity running through them all is the democratic principle which, in spite of differences on the surface, marks them out as springing from one common stock. As a result of this democratic tendency, not only is the obligation of subscription to the old creeds and confessions surrendered, but also the authority of Holy Writ is set aside, and the importance of the sacraments as a means of building up and binding the Church together in many cases is brought into question. The necessity of subscription to a common confession of faith is no longer held to be binding even against the extremest form of unbelief; no longer is there any clearly drawn line of distinction between the private liberty of thought of the teacher on the one hand, and the claims of the Christian community on the other. So equally between the arbitrary preference of the majority and the rights of the pastoral office no distinction is allowed. I may say, without exception, each pastor is a law to himself, each community may follow that which is right in their own eyes. This is one of the results of our state of general dissolution of the bonds of all Church authority—a laxity which is regarded by some with undisguised satisfaction, and by others as the abomination of desolation standing in the Holy Place in these latter days. And yet through all this jubilation of some and lament of others, we have not lost the hope that the Lord never has failed and never will fail His people.

Our first glance into the condition of Church life in Switzerland shows us this, that what we formerly regarded as Churches exist no longer. We have instead free societies with the professed object of developing and unfolding the religious sentiment in the direction of the utmost individual freedom, and with no higher aim than the general culture of the community. It is clear, then, that out of this state of things there arises the greatest danger to the health and even life of the Christian community in our country. When a Church by her own admission has brought herself to allow latitude for the most divergent theories; when, for example, from the same pulpit the resurrection of Jesus Christ is preached in the morning, while in the afternoon the stone remains unrolled away

from the sepulchre; and when the Church, not in jest but in sad earnest, is prepared to return and discuss Pilate's question, "What is truth?" as if this were the highest point it is possible to attain to, can we wonder at a tone of open scoffing and cold scepticism entering the Church, and permeating the entire community? while as a result of this the Church falls away into little factions or sections instead of growing up into a perfect man, into the measure of the stature of the fulness of Christ.

Is the right remedy, then, for this lamentable state of things to shake the dust off our feet and go off in search of some new type of Church order? Many of our brethren take the affirmative view of this case, and the Free Churches of the French-speaking cantons maintain that in this way new conduits and channels for spiritual truth may be opened up. But apart from the consideration that even in these Free Churches the same tendencies break out in spite of all the fences which are set up for orthodoxy, and the same doubts and difficulties recur as to the nature of Inspiration and the true character of the pastoral office—we are also impressed with the fact that the majority are held to the Established Churches from a variety of secular considerations; while those who dissent, and by so doing cut themselves off from the main current of national life, too often fall into sectarian narrowness and separatism. We conclude, then, that as long as the Lord of the Churches allows the existence of these National Churches it is not our duty to leave them. Still less do we feel at liberty to dissent when we begin to see streaks of spiritual light breaking out in these State Churches. The spirit in our Churches favours at present, and even seems to call for, the most frank expression of opinion. In these days of utmost independence of thought we have at least the liberty to proclaim to others on the housetops what we have whispered to ourselves in the closet. For our part we know of no contrast between the pulpit and the study table, between opinions held in private and convictions proclaimed in public. What is more important still, the mere traditional form of Christianity has no longer any influence among our people, since they have ceased even to respect it. The humblest member of our Churches is compelled, if he would get on any firm ground at all, to go for himself to the

Bible, and to test in his own way whether it is a living book, and whether it reveals to him Christ as a living Person. Such a form of personal religion has in it very different marks of truth from those of dogmatic authority and traditional opinion. It has these two marks of a knowledge of salvation and of love to the brethren. The result is that when faith manifests itself among us at all, it comes out in such a bold, energetic form, both of affirming what it holds and rejecting what it opposes, as is not seen elsewhere. In this conflict of old and new opinions we may recognize the guiding hand of our God. He is bringing us back in this way into a position not unlike that of the Church of the first century. This Church had no formal creed and no external form of Church government. Those who were believers at all were so by direct communion with the risen and glorified Jesus, and their faith in Him, which was direct and personal, drew them to each other with a view of subduing the world to Him. In the same way, if there were no longer among us any official Church to witness for Christ, all the more direct and effective would be the witness of those whom Christ has drawn to Himself by a personal call, and who are in this way united in that hidden fellowship of the living Church, invisible to all the world as an organization, and against which the gates of hell shall not prevail. Our external Church not only is in a condition of bondage, but is almost in a state of dissolution through its divisions and corruptions; but it is nevertheless true, and this is marvellous in our eyes, that the Lord does not disdain in some sense still to use it and carry on His work in the world by its means.

The late Dr. Güder reported on the state of religion in Switzerland to the Evangelical Alliance at its session in Basle, and drew a picture of the religious condition of our country, with its lights and shadows, during the last two decades. Permit me, then, as your reporter during the last five years, from 1879 to 1884, to bring before you the most important movements during this limited space of time. I shall endeavour very briefly to set before you the state of religious parties in Switzerland, and the struggles and controversies which have sprung out of these parties. I shall then



proceed to describe the movement in the direction of a Free Church and a Free School, which have, on the whole, advanced the cause of Christ; and, lastly, I shall touch on our evangelization efforts.

## II.

As the farthest removed from the standpoint of the Evangelical Alliance, we must place the Radical or advanced Reformed party. Its point of departure is that of the Tübingen School, with its conception of the age of the Apostles based on the Hegelian philosophy. Its gospel is the non-miraculous message of a kingdom of God on earth, grounded on our filial relation to God, which was first revealed by Jesus. Its standpoint is wide of the Scriptural, and, while recognizing the poetical beauty of these old books, it fails to emphasize duly their importance for doctrine or instruction in righteousness. By no stretch of language can we describe the preaching of this School as based on Scriptural exposition. Their ideas of God are indefinite. Generally speaking, they substitute a theory of the Divine Immanence in the Universe for the old Transcendent theory of God over all; and they seek to harmonize as best they can the deeper doctrine of sin with that old superficial theory of evil as a necessary process in the evolution of good, while the doctrine of Redemption is little more than a mere psychological process of self-reconciliation. And yet, notwithstanding these efforts to approximate to the old truths, they yield themselves up to the spell of that modern phrase, Evolution. They have not as yet attempted to thoroughly formulate their convictions, and are still in confusion as to whether their own private thoughts about things or the facts of history are to govern their theological conceptions. We are not reflecting on them when we say that the critical and scientific impulse of this movement has exhausted itself, since Biedermann's "Dogmatik" is no longer the same authority among them which it once was; and they appear to be moving in a somewhat more-conservative direction, and are actually on the look-out for some mode of compromise with the old school of positive belief. As an instance, while a professor of this school held it to be indispensable, as late as 1879, that children should be taught in school that miracles are all legendary, and that the visionary hypothesis of the

Resurrection is the only rational one, another professor of the same school in 1882 maintained that the Bible was the most precious treasure that the world possesses. As a result of these conflicting notes, it is not strange that the laity are unable to detect the difference between the old orthodox party and their opponents. In the same way while the Negative School are, as a rule, indifferent to all questions of Church order, the Reform party are now showing themselves more attentive to these things. More commendable still is the interest they are beginning to show in the cause of Home and Foreign Missions, which are no longer coldly criticized, but aided and supported. The "General Protestant Missionary Union," whose ends and aims are still too little understood, has struck its deepest roots in Switzerland, and in Zürich the care of the sick is carried out with great assiduity by the sisterhood of the Red Cross. That this tendency, which was at first expected to lead to a final reconciliation between reason and faith, and bring over the educated classes to the cause of religion, should have ended in disappointment is easily understood, and in some cases is loudly lamented. It offers too little to satisfy an awakened conscience, and demands too much to satisfy the merely critical intellect, and so it finds itself opposed on all sides, left behind more and more by the advancing spirit of negation, and unless in certain exceptional cases of pulpit eloquence its churches are deserted even by those who at first supported the movement.

The banner of the historical Gospel inscribed with the name of Him who died, rose, and ascended—Jesus, the only begotten Son of the Father—this is upheld not only by the Free Churches, but also by the whole Evangelical party within the National Churches of Switzerland. The opponents of this party prefer to describe us as the Orthodox Pietists, and they are partly right in this, as we desire, while holding fast to the old Confessions of Faith, to deepen our grasp of the truth which they contain, and also to guard against some of the one-sided errors of the Pietists of the Free Churches. We desire to attain to a fuller and broader insight into the meaning of Scripture. We consider this our safeguard against certain fanatical errors and that craving for novelties seen in the Free Churches, as, on the other hand, we are opposed to too great

stiffness and to resistance to any new truth of the old orthodox school. What we have to fight against and resist is not too much belief, but too little, or indeed total unbelief. Hence the need for a fresh study of God's Word and a deeper grasp of its truths, that so we may be able to make an impression on the masses. It is, however, encouraging to know that even the feeblest proclamation of Gospel truth never passes by unnoticed, and, in many cases, succeeds in drawing crowds to hear the preacher. Congregations that have sat unmoved under Rationalistic preaching are found to hunger after the pure Gospel of Christ and His apostles. Meanwhile the Evangelical movement is not unfruitful in works of active benevolence and of missionary zeal. Let us mention here, and more particularly so on account of the crisis it is at present passing through, the Basle Missionary Society, its struggles and sacrifices, as well as its successes and triumphs. It has lost in the space of a single year two of its leading men—one who laid down his life for God in Africa, and the other a colleague who has retired on account of age and infirmities.

Between these two opposed tendencies—the Rationalist and the Orthodox—there lies a middle tendency known as the Mediation School. It is not easy to describe it, as it has more than one aspect. Its significance does not lie so much in its teaching, which is indefinite, as in the attempt which it makes, now in one direction and now in another, to reconcile conflicting opinions. At one time it shows a desire to uphold simple Evangelical truth; at another time, and by a younger branch of the party, the advanced views of the extreme Negative School are maintained. The result is an attempt to patch up a union of positive and negative truths, a union of opposites by which in the end the rent is only made worse. We will not reproach the leaders of this party, but we will say that this attempt to bring together what is irreconcilable must end in failure. Naturally the importance of this school of mediation is not to be overlooked. Those who belong to it are the link between the extreme Right and Left. They have in times of greatest peril held the Church together, and prevented the complete rupture of its external unity. As a result of their position they have come to overrate the importance of external unity, and have almost regarded conformity with

the National Church as the Romanists do as a kind of central dogma. From the nature of the case this party consists only of trained theologians, while the laity who are repelled by such fine-drawn distinctions go off into the two pronounced extremes of pure Evangelical belief or of unbelief and indifference. The men of the Mediation School are, as a rule, supporters of all good works for the secular amelioration of the race, especially the diffusion of pure literature. There are not a few able and amiable men to be found in their ranks ; but as living witnesses of Divine truth, they certainly do not take the first place.

### III.

While the contrasts between faith and unbelief are so marked among the laity, we are entitled to expect the same contrasts re-appearing among the clergy. We find that this is the case, and that this division between the party of faith and the party of free criticism only deepens and widens as time goes on. Of late years there has been a certain approach of the three schools of theological thought in the combined undertaking of a Bible revision and of a common hymn-book. All this has resulted in an attempt to find a common ground of action without at all sinking characteristic differences. In the canton of Berne, for instance, the largest of the Protestant cantons, the Synod, freely chosen by the people, has adopted a general form of Church service ; has, by a happy compromise, terminated the baptismal controversy ; and has fixed on a Mission Sunday and a general effort for Foreign Missions. These may seem to you unimportant matters ; but we Swiss may be thankful for small mercies. We cannot forget that in the canton of Thurgau the Apostles' Creed was forbidden only two years ago, and in 1882 it declined to open its meetings with prayer, feeling rightly enough that in such an assembly of believers and unbelievers united prayer was meaningless, and especially as it decided that the ordinance of baptism was no longer indispensable. The last fact may be said to have brought the negations of the Negative School to a climax, and it throws light on similar tendencies elsewhere. This question of baptism came to a head when the point was raised whether a person could be confirmed who had not been first baptized. This

point, which does not admit of discussion, I do not say from a Christian but even from a common-sense point of view, was only carried, after a prolonged discussion, by the casting-vote of the president. This is the compulsory view of baptism, as it was derisively called by the Radical party. The Basle authorities were able by a side-wind, when a fresh Synod had to be elected, to bring about a discussion of the question of baptism before confirmation, and they decided (Oct., 1882) that the necessity for baptism might be dispensed with. With the greatest inconsistency the same Synod in March, 1888, came to a lame conclusion at once to uphold and to dispense with this decision! To some all this seemed to be a mere dispute about words, but it was soon seen that to give up the sacramental meaning of baptism was to give up the belief in Christ to which it bears witness. The orthodox party at Basle accordingly put out a manifesto vindicating their position, and pointing out the true significance of the ordinance as testifying to the vital and central truths of Christ's Gospel.

The same question came up for discussion in the Church Synod of Zürich and with the like result. Some, however, objected to the phrase "compulsory baptism," and others, including at their head the clearest thinker of the advanced party, Dr. Biedermann, decided that baptism, from the nature of the case, must be obligatory on all who in any sense are called Christians. By a majority of two-thirds this decision was affirmed by the Synod. The lay members, however, of the Synod, when this proposal was brought before them, rejected compulsory imposition of baptism by an immense majority. But notwithstanding this the Church of Zwingli abides for the present by the old rule that baptism must precede confirmation.

In the canton of Berne in the same way the question was carried, in spite of the opposition of some of the advanced party that only the baptized could be admitted to the Lord's Supper. The Radical party, however, in the Government took offence at any such manifestation of independent Church life, and decided to compel the Synod to come to the meaningless decision that as the Church and clerical order derived its authority only from the State, its teaching, as, for instance, on the subject of baptism, could go no farther than

to inculcate a moral truth. The matter rests for the moment in suspense, but the decision in the long run cannot be doubtful. We may here remark how pernicious to our Church life is the supremacy of the political power over it. It must be the duty of all who prize the internal and spiritual life of the Church gradually to loosen these bands without at the same time falling into the narrowness of the sectarian Free Churches. We may here rely on a strong conservative feeling springing up among the majority of our people, and may calculate on being supported in this by the advanced reformers and also by the Mediation School.

#### IV.

As I have so little that is cheering to report as to the state of our National Churches, let me turn to the Free Evangelical movements, which I do with more satisfaction. Let us look at the subject of education. This is the battle-ground of two contending parties in politics and religion. For the last ten years it has been the aim of the Radical party to subject the school entirely to the dominion of the State, and in the leading Protestant cantons this has been almost if not entirely effected. Our leading public schools have been subjected to negative if not purely secular influences. It is easy to see what effect this will have on the rising generation. Where any shadowy form of religious instruction remains it has been without exception moulded by the teaching of the extreme Left or Negative party. The "Educational Journal," the official organ of the Swiss Teachers' Union, has lately declared itself to be opposed to the use of the Old Testament as a class-book. This, it is needless to say, is contrary to the wishes of all who have any religious convictions whatever. Hence certain free schools have been established to oppose this movement, and with much success. Besides several established on the footing of parochial schools, we have four normal schools in Schiers, Zürich, Berne, and Peseux; one for girls in Berne, and also a free gymnasium which has been carried on with much spirit by the aid of liberal grants on the part of a large circle of friends. Since by the decision of the Diet in 1874 the common schools are open to all without any religious restriction or qualification whatever, our Free Schools are now in a position to

compete freely with others. As, however, the fiercest opposition is still kept up against these Free Schools on account of their religious character, we have found no little difficulty in availing ourselves of the grant, and have had to depend to a great extent on voluntary offerings. Such is the tyranny of Radicals that, with all their professed liberality, they show a most illiberal spirit against our schools, and are scarcely able to tolerate them on account of their Christian character. In this respect there is no longer any difference between the intolerance of young Liberalism and old Romanism. In both cases it is not for want of will, but only of power, that they do not stamp out our schools altogether. The first attempt of the Radical party to gain an entire monopoly of all school instruction has happily failed. A packed commission of extreme Radical deputies was appointed with a view to upset the basis of free education on which our schools existed. They attempted to show that, as schools were to be free of any Confessional bias, the Biblical and Christian element of teaching should be expunged from our curriculum. This, however, raised a storm of opposition throughout the whole of Switzerland, and by a majority of 180,000 to 80,000 votes this hostile attempt to suppress our schools was blown to the winds. Our Negative party in religion, with a few honourable exceptions, fought on the same side as the political Radicals, and the Moderates also took the same line, but with this difference, that in most cases they were unable to carry their congregations with them. The battle, however, is not yet over. We shall continue to fight until the fullest liberty of religious instruction has been secured for all. To obtain this great charter of freedom the Evangelical School Union of Switzerland has been established, and rallies to itself all classes in the country who desire to preserve our common school system from the degrading yoke of religious indifference.

While there is still much to be desired in the educational liberty of our day-schools, our Sunday-schools, whether under the superintendence of the pastors and their wives, or of Christian people of both sexes, are making remarkable advances. When well conducted they have been largely blessed, and now meet with little or no opposition on the part of the mass of the nation. The only objection ever raised against them, that these Sunday-schools

are opposed to the State Church, is one which is only raised by a few extreme Nationalists.

A much more anxious and difficult question is how to provide for the wants of small scattered communities who have no opportunities of hearing Gospel preaching. In some cases, it is true, we hear the plea of indifferentism put up as if these communities must go on the *cujus regio ejus religio* principle, and take what they can get from their local pastors. But most right-minded people see that if they enjoy Gospel privileges themselves they are bound to impart them to those who have not. The antiquated idea that each parish is partitioned off from its neighbour, so that no pastor is to break bounds and intrude into his neighbour's parish without his consent, is now a thing of the past. At the same time, this kind of arrangement for evangelizing neglected parishes does not fully meet the necessities of the case, and for this reason the larger organizations of the Evangelical Alliance, as of the cantons of St. Gall, Zürich, and Berne, have bestirred themselves to carry out this work of Home Mission more systematically. During the last few years a number of Mission Chapels have been erected, and itinerant preachers have gone round to conduct services and to carry on pastoral work. Such duties call for no little devotedness as well as tact on the part of these mission preachers. They are sustained in this in many cases by the goodwill and co-operation of those on the spot who, without seceding themselves from the National Churches, are willing to give a helping hand to this good work. There is, however, no little opposition, on the other hand, on the part of those who denounce these services as irregular and unauthorized, and we can easily see that it will be no light task to live down this opposition. At the same time, in many, if not in most, places, as, for instance, at Coire, Ragatz, Heiden, St. Gall, Winterthur, Zürich, and Geneva, a *modus vivendi* has sprung up between the Free and the State Churches; in some cases going so far as to allow the use of the State Church for these free services. In Basle there is to be found one of the most interesting instances of these new relations. As several of the pulpits, one after the other, fell into the hands of the Negative School the need was acutely felt for special Evangelical services, and was admitted to be reasonable on



both sides. Hence two separate services and two separate catechizings of the young were arranged to be held in the same building, and a body of Evangelical Church helpers, to the number of 1,000, was organized in spite of the opposition of the Synod. The greatest difficulty we have to encounter in these cases is the scant respect shown for the rights of conscience by these so-called champions of the Liberal cause. They set down our conduct to party spirit or to the love of display; and unable to understand the need of religious privileges themselves, they are ready to deny them to others. We may hope, however, that our Church may come to see that the only way to heal her unhappy differences is to go forward boldly, and to avail herself of all means which lie in her power for advancing and upholding the truth.

#### V.

For the task of proclaiming this truth to an age sunk in religious indifference, our Church is lamentably incapacitated. Ever since the Act of 1876, by which all religious sanction for civil and political relations was withdrawn, the majority, especially among the lower classes, are withdrawn from all religious influence. The pulpit has lost all its attraction, the Bible is set aside for the novel and the newspaper, marriage is a mere affair of the registry, the tavern is the only place of assembly, and even in religious and respectable circles too little desire is felt to arouse the masses from their sleep of indifference. Here, then, is the call for an evangelization movement, and that of a definite character. The three prominent aspects of this are the Temperance cause, the Home Mission, and the Revival movement. The misery of intemperance and the plague of brandy drinking in its worst form, for which scarcely any check has been found in Switzerland, has become such a curse in certain districts that it cries aloud to heaven. The wretchedness which has arisen from this one cause has at last forced itself on the attention of the Confederation. Unfortunately, however, as the social habits of the people, as well as their love of conviviality and good fellowship, all were in favour of tavern life, next to nothing has been done to check the evil. All the greater reason is there for thanking those excellent men who by founding

total abstinence societies, by setting up coffee palaces, and by the diffusion of temperance literature, have done so much to grapple with this great evil. The Temperance Alliance consists of members pledged to entire abstinence from alcoholic drinks in all forms, and is drawn from three classes—the moderate drinkers who were in danger of becoming drunkards, those who had already fallen victims to that vice but who have been reclaimed, and the strictly abstemious who for the sake of others have become total abstainers. Whatever our opinion may be as to the duty of giving or taking a pledge on such a subject, all objection vanishes when we see how great is the evil, and how urgent the need of a remedy. At the end of 1888 there were 2,884 members of this Alliance in Switzerland, the majority of whom were drawn from the French-speaking cantons. It is not strange that the owners of public-houses should raise opposition where they can to a movement which deals a blow at their gains ; but still more formidable is the danger to the temperance cause arising from the attempt to cast out one evil by another, when mere temperance is substituted for the Gospel and the devil of drink is driven out only to give place to the Beelzebub of Pharisaism.

As for the City Mission, it is an institution of long standing in our land. In almost all the Reformed cantons, and especially in Basle and Zürich, city missionaries have been at work for a long time, and with the best results. The object is to bring the Gospel with all its saving results to bear on the homes and hearts of the people, so that when bodily and spiritual distress, that seldom are far distant from each other, enter the doors of the poor, the Evangelist may enter in as well and bring a helping hand in both directions. The City Mission was also an object of attack on the part of the opponents of Gospel truth, and when its friends lay themselves open to attack by any want of tact, their enemies do not fail to seize on it. On the whole, however, the labours of these devoted men have been generally appreciated by the mass of the people. May that usefulness increase as the need for it makes itself more felt !

Quite remarkable of late years has been the growth of revival meetings in our leading towns and even villages. Springing in most cases from the impression that the ordinary ministry of our

Churches, whether Free or Established, had alike failed to reach the masses, while as a desire was felt by large numbers of the people to listen to the Gospel when preached in its utmost simplicity, so men of eloquence and spiritual power began to gather multitudes around them, and to press on them a direct personal faith and instant repentance for sin and an immediate laying hold of salvation as a found and felt experience. The result of this movement was surprising, and beyond expectation. At the Basle gatherings in the spring of 1882 crowds came together, not only of those who usually attend these meetings, but also hundreds who have for the first time heard the good news.

There were many conversions, and in Christian circles the utmost desire was felt to lead these young converts into full fellowship with each other and the Lord. The aim was not only to sow in faith but also to gather fresh harvests, and so to usher in the glad time when it might be said to all, "Come, for all things are now ready." God evidently gave His blessing, and we were led to expect corresponding fruits. There were drawbacks, however, in this awakening, springing out of the character of its chief promoters, and this tended to produce dissensions, if not schisms. It seemed to some as if the ordinary modes of prayer and preaching were too commonplace and more drastic methods were adopted, as if the work of grace could be forced on in this way, regardless of the law of growth. There was a desire that these new-born souls should at once testify to the grace of God, and undue and unhealthy prominence was given to loud confessions of past sin and open avowals of present salvation. Women, even in spite of the caution of the Apostle on the subject, were encouraged to speak in public, and healings by faith were extolled, as if prayer and faith were in future to supersede the care and skill of the physician. Happily these fanatical extremes have latterly much diminished as the result of a deeper experience, and as the movement takes a healthier direction we may hope that the Divine blessing will rest on it. It is the general conviction of the most experienced leaders of the movement, that it will be a house built on the sand, unless it can be connected in some way with a regular ministry and with the ordinary means of grace.

## VI.

I have thus, I hope, succeeded in pointing out that we in Switzerland have to bear at once both sword and trowel. Ours is no time of rest, but it is also no time of despair. Many and effectual doors are now open. Many young and energetic workers are now joining our ranks, to replace honoured ones departed. I would name A. Naville, J. Hirzel, Allemann, von Greyerz, Güder, C. O. Viguet, Prætorius, Wolfensbuger, and others who have passed away during the last five years. Our difficulties increase, opposition waxes fiercer; but the Lord lives and still manifests His power to help those who through evil report and good report hold on in the faith and patience of Jesus Christ. His people in Switzerland are much divided, but are all ready to say, "I will look unto the Lord; I will wait for the God of my salvation: my God will hear me. Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned against Him, until He plead my cause, and execute judgment for me: He will bring me forth to the light, and I shall behold His righteousness" (Micah vii. 7, 8, 9).

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### The Religious Condition of Belgium.

ADDRESS BY PASTOR ANET, OF JUMET.

OUR small but thickly populated kingdom contains 5,500,000 inhabitants, one half of them speaking Flemish, and the other French. Belgium received with gladness the good tidings of great joy, salvation through Christ alone, in the 18th century. She had many pastors of whom she had reason to be proud, notably, Guy de Brès, the compiler of the "Belgian Confession of Faith," and it is hardly necessary to add, that at that epoch the masses passed over to the reformed faith, and ranged themselves on the side of the nations who had emancipated themselves from the thraldom of the Romish hierarchy.

Belgium had the honour of giving to the Reformation her two earliest martyrs—both Augustinian monks—Noes and Esch. They were burnt alive in front of the *Hôtel de Ville*. The noble testimony they bore to the truth as it is in Jesus, furnished Martin Luther with a theme for one of his finest hymns. In the time of Charles V. and Philip II. multitudes shared the same fate, or paid the penalty for their constancy by perpetual banishment. The Duke of Alva, the priests, and the Inquisition, all did their best to root out the gospel from the soil of Belgium. From that time to 1880 our country was wholly given over to popery. In 1882 there were but seven Protestant churches throughout the kingdom, three of which only could be properly called Belgian; the rest were either Dutch, German, or English. For the last few years our country has been given up to Ultramontanism of the most intolerant and degrading character. It is asserted, and without exaggeration, that the Belgian priests are more bigoted than the Holy Father himself. A whole volume might be written describing the state of gross superstition in which the priests keep the people, and in the observance of which their religious life alone consists. Throughout the whole of the Romish Church in Belgium, there is not even a symptom of a movement similar to that of the Old Catholics, or anything like Catholicism in a liberal form. It must not, however, be imagined that the majority of Belgians are in heart loyal to their faith. Here, as elsewhere, where the clergy have exercised their pernicious influence, we find that the very rudiments of belief have been destroyed. Only a small minority carry out their so-called religious duties, and of that number many go to mass simply on social or political grounds. Most of the people have fallen into sheer materialism. Deceived by the priests, disgusted with their immorality, superstition, and ignorance, those who throw off the yoke of Papacy reject religion altogether; thus, unhappily, confounding Romanism with Christianity. This constitutes one of the principal obstacles to evangelization. Another impediment to the spread of the Gospel is found in the ignorance of the masses, the inevitable consequence of the kind of education given them by their ecclesiastical teachers. Last year, for instance, when the men who had been drawn by conscription were subjected

to the usual examination before being drafted into the army, out of 8917, 2487 could not read. To the question, "Was Moses born before or after Jesus Christ?" 2488 out of 6480 gave no answer.

What we have just noticed with regard to the country generally applies with increased force to Flanders. The intellect of the Flemings is less developed, and their education less advanced. Their moral sense is more blunted, and their religion more materialized. Brutal fanaticism prevails throughout Flanders much as was the case in the last century. To what must we attribute this inferiority? Undoubtedly to the state of isolation in which the priests have kept the Flemings, owing to the peculiar dialect which is spoken among them.

In 1880 Belgium was fortunate enough to obtain a constitution guaranteeing liberty of conscience, liberty of worship, the right of public meeting, the liberty of the press, and liberty of instruction. Under these favourable circumstances two or three Protestant pastors and a few English and German Christians residing in Belgium were able in the year 1887 to take in hand the work of evangelization. The seven congregations then in existence formed themselves into one body, which became the official representation of Protestantism in the country. A Committee was formed for the purpose of carrying out the work of evangelization, which took eleven stations under its supervision. This body, which is known as the *Union synodale des Eglises Évangéliques*, now numbers twenty-seven churches and stations, and several primary schools.

The formation of the *Société Évangélique Belge* dates back to this movement of 1887. It has pursued its labours alongside of, but not as a rival to, the official Church. The stations which this Society has founded have been organized into a Church, bearing the name of *Eglise Chrétienne Missionnaire Belge*. By that title they desire to show that their aim is not merely to exist as an evangelical church, but also to extend and evangelize the entire country. This Church numbers 6200 members, all of them, with a few exceptions, converts from Rome. They are gathered into twenty-six churches and stations, under the care of fifteen pastors and five evangelists, assisted by fourteen Scripture readers and colporteurs. During the last year the Gospel has been preached regularly

in seventy localities, and in seventy or eighty others, as circumstances would allow.

We would notice also with pleasure the work of the British and Foreign Bible Society, which for forty-five years has had a dépôt in Brussels.

It will be well to consider what these efforts have effected. It should be borne in mind, as we have said before, that forty-five years ago there were only seven Protestant churches in all Belgium. The fact should not be lost sight of that almost all their pastors and evangelists came from other countries, and even at the present time a large majority of our ministers are either French, Swiss, or Dutch. Furthermore, account must be taken of the frequent and violent opposition of the priesthood, of the pressure exercised by the large landed proprietors, and of the indifference or scepticism engendered by the Romish system. Nevertheless, we may say without any exaggeration, and attributing the glory to God alone, that of all the evangelistic enterprises in Romish countries, arising out of the revival of religion at the beginning of this century, that pursued in Belgium is one of the most encouraging. Up to the present time the truth has made its way chiefly among the working classes. The educated and the rich are as yet indifferent. We are happy and thankful to reckon as an adherent of the Evangelical Church M. le Professor E. de Laveleye, of Liège, whose writings and speeches, notably the oration which he delivered at Edinburgh on the occasion of the celebration of the three-hundredth anniversary of the founding of the University, exert an incontestable influence over many minds. But this eminent man stands alone; and Belgian Protestantism, less favoured than that of France, has as yet no representative in the press or in letters, in the Government or at the bar. Nevertheless, we are not discouraged. We recall to mind that the Gospel was preached to the poor, and that Jesus Christ pointed out this fact, as a proof of His Divine mission. We know that social and religious reforms must and ought to begin at the lowest stratum, and work their way to the surface. Relying on the promise of God that His Word shall not return to Him void, we are persuaded that the seed sown for forty-five years in Belgium has not been in vain, and that although we may have

sown in tears we shall reap in joy. We know that Christ's kingdom will come. We are persuaded that truth will prevail over error, and liberty will put down all tyranny under her feet.

Pastor ROCHEDIEU, of Brussels, also spoke as follows :

I should like just to add a few words to the Report which has been put before you by my young colleague, M. Anet, respecting the Evangelical Churches in Belgium. But before I do so, allow me to present, on behalf of the Belgian Committee, which has sent me as its delegate to this noble assembly, their most cordial and fraternal greetings.

Our Committee may be said to constitute an Evangelical Alliance in itself, composed as it is of pastors and members speaking four different languages. It would, indeed, be a babel of tongues were we not united by faith to the same Saviour, and to the same spirit whose love is shed abroad in our hearts. Thanks be unto God, we have this bond of perfectness, in spite of the differences and divergences of opinion which exist in our various religious bodies. Alas ! that we are as yet so few, seeing that the work which lies before us is so great. The mission fields demanding evangelization are large and wide, but as yet we have ploughed up but a very small portion of them. We are thankful, however, to be able to say that our labour has not been wholly in vain. The *Société Evangélique*, presided over for many years by the venerable father of my young friend, M. Kennedy Anet, now reckons many flourishing churches, some of them numbering more than a thousand adherents, all of whom were once in communion with the Church of Rome.

Our largest measure of success has been among the Walloons. The most flourishing stations are in the immediate vicinity of the coal mines, among the men, to whom we are indebted for furnishing us with the means of light and warmth. Down in the depths of these mines may be heard the songs of Zion, sung by the men as they handle their picks or send up the coal to the surface. A miner said to me on one occasion, "I feel as though I were no better than a worm, scarcely indeed so well off as a worm, for the poor thing does not live lower than a foot below the surface ; while



I, I am buried down here many, many feet deep. But what does it matter? The Lord is with us wherever we may be."

The old churches, which shone out with such a glorious light amidst the darkness of superstition, were nearly all destroyed by the terrible persecution which overtook them during the Spanish occupation of the country, and we can only count two or three as surviving to the present day. This being the case, the work of evangelization which we are now prosecuting, may almost be looked upon as a new departure.

One such survivor, however, should not be forgotten, especially as it is situated in Flanders. For three hundred years it has held on its way, and is known by the name of *Le coin des gueux*, attracting but little notice, and yet keeping up the flame of truth in its midst, clear and bright. The community numbers between two and three hundred souls. Not far distant may be found a spot known as *Le bois des gueux*, famous as a rendezvous for Protestants in former times.

I must conclude. But before doing so, let me earnestly entreat you to continue to give us your sympathy, and ever to remember us in your prayers.

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### The Religious Condition of Italy.

THE following Address was prepared and forwarded by Professor GEYMONAT, of Florence, but he himself was unable to attend the Conference.

Among St. Peter's hearers at Jerusalem were Romans who carried away with them the incorruptible seed of "the Word of God, which liveth and abideth for ever." Hence the legend of St. Peter, the founder of the Church in Rome. He founded it without ever setting foot there. He founded it by his preaching at Jerusalem. Five-and-twenty years after, the faith of the Romans was "already spoken of throughout all the world." The Vatican has indeed preserved the precious document containing St. Peter's and St. Paul's writings. It has guarded the letter of the Gospel intact,

but dead. It has circulated the tradition invented for the benefit of the Holy See, and at the expense of the Evangelical faith. Which Church has preserved the doctrine and spirit of the Apostles? The Evangelical Church, which is distinguished by its teaching and spirit rather than by its forms, and which has never disappeared from the country. The gates of hell have never prevailed against the spiritual Church, living by the Word of God and animated by His Spirit; has not remained invisible, though unrepresented by bishops and councils. Its life was manifested as a light in the midst of darkness here and there throughout Italy, sometimes even within the Holy See; it has been perpetuated by a constant and positive spiritual succession, of clear and undoubted character, wholly different to the pretended apostolical succession on the papal throne. The elect constitute its golden chain, held by Christ in His hand, fastened to the throne of the heavenly grace, and extended so as to touch now one point and now another on the map of the kingdom of heaven on earth. Far be it from us to suppose that the Evangelical Church was confined within our Waldensian valleys, from the time when it sought to breathe and extend itself elsewhere! Our ambition is not to connect the faith of the Gospel with the Waldensian Church, but rather the Waldensian Church with the faith of the Gospel. The fact is that it was only in the Waldensian valleys that the Evangelical faith was able to constitute itself into an Evangelical Church and to preserve sound doctrine; first of all through the grace of God, and then through our independence and firmness, but also by a certain degree of strategy on the part of rural and mountain landowners of which we do not care to boast.

The undoubted proofs of loyalty given by the Evangelical Church in the valleys, in rendering to Cæsar that which is Cæsar's and to God that which is God's, have obtained for it beyond its old limits a legitimate position which has gradually improved and has become perfectly satisfactory since the kingdom of Italy was completed by the occupation of Rome. "Other religions at present existing," says the first article of the constitution, "are tolerated in conformity with the laws." Tolerated by whom, and in accordance with what laws? Tolerated by the Church of Rome, which alone

wished to exclude them, and according to laws made by a Parliament desirous of liberty for all. As for the State, it knows well that it has no more loyal subjects than the Evangelicals; it not only tolerates them, it is bound to respect and favour the religion that inspires and consecrates the principles of freedom and order. By its first article the Constitution guarantees to us the protection of the State in the exercise of our religion, as against the intolerance of the Church of Rome, which would only too rapidly take advantage of its position. For in regard to it what is the position of the Evangelical Church? It is like a chaste and humble virgin from the mountains in presence of an arrogant courtesan, who grumbles at the Government, and would like to control it, as in past times. It stands forth very humble but independent, mistress of itself, the handmaid of the Lord, obedient to the Gospel, and a pattern of the virtues that secure freedom.

The wise promoters of our emancipation thought that the Evangelical Church would have kept quietly within its own bounds, and celebrated its worship within its chapels. It did not understand that the Evangelical Church is in its nature a missionary Church, and that it would be unfaithful if it did not proclaim the kingdom which is righteousness and liberty on earth, and eternal life in heaven.

Providentially, and not by any preconceived plan on our part, it was in Rome itself that our work began. In 1849, when the Pope was residing at Gaeta along with other despots, a young man from the Waldensian valleys who was studying at Geneva, under Merle d'Aubigné and Gaussen, just as three centuries before Jean Louis Pasqual had done under Calvin, was sent there to evangelize. He did not, like Pasqual, leave his ashes to be thrown into the Tiber; for in 1851 he arrived in Florence, where evangelistic work had been begun the year before at the request of a Tuscan deputation, just in time to be the last of the old Church of the valleys, and the first of the young Church of Italy, to be handcuffed for the sake of the Gospel. In less than a fortnight he tasted prison fare in Florence, Pisa, Lucca, Pietra-Santa, Massa-Carrara, and Sarzana; and at Pietra-Santa, on the borders of Tuscany, the story ended in a manner worthy of the elect of the army of Gideon—he was made to *lap* his soup. However, nine years after we were

again in Florence with our theological school, founded in the interval at Torre-Pellice. Another ten years and the Evangelical Church, which had already spread throughout Italy, entered Rome, by that time the capital of the kingdom.

With the Rome of the kings of Italy opens the new era of equality. At Rome all are tolerated in conformity with the laws, just as the Waldenses are according to the Constitution. In the first place, the State is tolerated by the Pope, who has resigned himself to withholding the major excommunication. In the second place, the Pope is tolerated by the State, which remains patient and long-suffering in presence of all provocation on the part of the Pope. In the third place, existing religions are tolerated both by the Pope and by the State. In the fourth place, all are tolerated by the Roman people who, if they could, would set all going—the Pope, the people, the king, and the various religions. Long live equality established at Rome in conformity with the laws !

Evangelical religion re-entered the city whence it had spread throughout Italy, and even throughout Europe. It came back there also from beyond the seas—Methodist and Baptist—rebaptized in name and form. Blessings be on every mission that presents itself in the name of the Gospel alone ! The whole of Christendom having been long Romanized, it is right that it should return to evangelize Rome. The rights of Evangelical religion in Rome are anterior and superior to those of the papacy. The stone quarries of the Catacombs, once its abode, might rise and testify on its behalf, and say to the dome of St. Peter's, " We existed before thee ! The thunderbolts might destroy thee, but never could reach us. Thou mayest fall, we never can ! "

But now what are we, and what do we think that we can and ought to do ? We number about 22,000 communicants out of 80,000 souls ; viz., 12,000 communicants out of 22,000 souls in the valleys and elsewhere, 4,000 converts connected with the Waldensians, 8,000 divided between the Free Church and the Church of the Brethren, 1,500 Wesleyan Methodists, 1,000 Episcopal Methodists, and 500 close and open Communion Baptists who have just formed a Baptist Apostolical Christian Union. An honourable, thoroughly impartial, and even kindly writer, judging by appear-

ances, wrote lately the following crushing sentence in the *Nuova Antologia*: "It may be said that there are none but Catholics in Italy, so few and so utterly destitute of life really their own are the dissenting Christians, who, for old reasons and traditions like the Waldenses, or as the result of a poor (*lasse*) foreign propaganda, profess themselves Protestants." To which I would add, Poor Evangelical Church! conducted by six or seven heads of missions with different flags, withdrawn from all vigilant and impartial supervision and from all serious discipline, what a terrible judgment it has drawn down upon itself by appearances which are the exact reverse of its real life! That life is true in its essence, and only needs to show its real character by its teaching, its spirit, and its name.

The very essence of the Evangelical Church in Italy consists in being purely evangelical. Sprung from the Word of God, instructed by apostles, it has always lived on this bread alone, and has always followed this light alone; and in the day of Italy's emancipation it had nothing to offer but the Gospel which had always been its tradition, its doctrine, and its faith. The old Church of the valleys offers the benefit of its unaltered and pure traditions to the new Churches of Italy, which themselves have sprung solely from the Gospel, and are destitute of any other possession. Types, various and distinct as regards form, are to be found in the Churches labouring in Italy, but the substance of the doctrine is the same. In the Waldensian Church we behold the conservative type; the truths of the Gospel are there expressed in the vigorous style of past ages; absolute grace with its obligatory results and its instruments or reputed sacraments. The first of the new Churches, whose love of freedom has led to two divisions in its ranks, is the nearest to the old Church by natural affinity. Besides, it presents no very complete or distinct type. The other denominations, Methodist and Baptist, are cuttings from the old majestic tree of the English Reformation grafted on Italian plants. They are Protestant denominations in relation to Protestantism, and in this sense they have no *raison d'être* in Italy. But as long as they are there doing direct work in common, Evangelical rather than Protestant, with the view of spreading the Gospel, converting

sinners, and applying to the Evangelical Church their excellent and long-tried methods on the one hand, or, on the other, baptizing believers and showing forth the importance of personal faith in order to the birth of the new life, they have a work to do, and are useful workers in the evangelization of the country. In different ways they represent the practical side of religion, and the work of man in sanctification. In fact these various types complete rather than contradict one another. A Calvinistic sermon, expounding the eternal purpose of God to call us one by one to Himself in order to eternal life, may well harmonize with a Methodist or Arminian application appealing to the conscience, moving the will, and prescribing the rule of life in order to "holiness, without which no man shall see the Lord." And a thoroughly logical Methodist sermon on conversion would surely gain by a thoroughly Calvinistic peroration, calculated to refer the hearers to the grace of God, which alone can lead them "to will and to do according to His good pleasure." The Evangelical Church desires liberty in believing. It desires liberty for free-thinkers, it desires to reason with rationalists, but it would not admit them as communicants. Its communion is with all who cleave to the Gospel of Christ whatever may be their way of following Him. Does not the New Testament present various types? Yet through it there originated one only Church, the substance if not the form of one only symbol still prevailing throughout Christendom. One Testament sufficed for the unity of the Christian faith. Hitherto, thanks be to God, the doctrines of the Evangelical Churches in Italy differ only so far as to demonstrate the integrity of faith in the midst of freedom, and of freedom intact in the midst of faith; and this demonstration is fitting and necessary in opposition to Catholic unity which imposes itself on faith, suppresses freedom, and shows them to be incompatible, whereas in the present day their reconciliation is required. . . . We are still far from possessing this spirit (of conciliation), for, on the one hand, those who come out of Catholicism crave after absolute truth, are attached to the letter even in the name of the Spirit, and are taken up with form even when opposing all forms. This we have seen. On the other hand, in our Protestant denominations the spirit is contradictory

rather than conciliatory, Protestant rather than Evangelical—this we must confess. Hence from the outset of evangelistic work there have been dissensions which have sadly compromised and retarded the work, and which led the Evangelical Alliance to send from England three peacemakers—a liberal Anglican, a Presbyterian, and a Methodist. In a short time perhaps it will be Italy which will have the happiness of sending men of peace to England. Quite recently, and at one leap, we have got far beyond the Alliance. An assembly was held in Florence to promote union among the Churches, and it was unanimously resolved to institute a congress that should serve as a bond of federation, and this is only a commencement. We are learning to see that without the evangelical spirit evangelization will perish, begetting merely bodies without a soul. In view of the formal, material, absolute political Catholicism of Rome, what do we need? A Catholic Protestantism, united in faith, positive in liberty; in other words, a loyal, spiritual, liberal, purely Evangelical Catholicism, so that Romanists may see that they have rather to change their disposition than their religion, to be converted instead of going to confession, to free themselves from and to rise above the form of the letter or of matter to the freedom of the mind.

Already the Evangelical spirit is at work in the faithful rather than in their ministers, in those who are evangelized rather than in those who evangelize them, and perhaps in the evangelists even more than in those who send them. But it is not openly shown and expressed. On the contrary, its aim seems to be to hide itself beneath various denominations which relate to particular forms and to the glory of man instead of exalting the Gospel alone in the work of evangelization. We rejoice in rendering this deserved honour to the Waldensian Church, proud as it is of its name, that it has had the good sense not to impose it. In this, as in everything else, it has learnt to respect the freedom of the new Churches. The Free Church, under the direction of patriots passionately fond of liberty, shows itself ready to renounce the name that is dear to it in order to join with others under the name of the Evangelical Church—a name that imposes itself on all by its origin, its history, its faith, its mission, as well as by public usage and con-

sent. It remains for us to hope that the foreign committees, Methodist and Baptist, interested in the work of Italian Evangelization as much as are the Italians themselves, will allow the churches belonging to them to range themselves under the same name that proclaims and recalls "the grace of God which bringeth salvation to all men."

We would further hope that by reason of its position and mission, so far transcending its strength and its efforts, but of such supreme importance for the whole of Christendom, the Evangelical Church in Italy will be built up on the sublime principle of the Evangelical Alliance, and that it may look for the fraternal help of all the Churches in the accomplishment of its great task.

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### The Religious Condition of Spain.

ADDRESS BY PASTOR FLIEDNER, OF MADRID.

THE arms of the Escorial represent the sun rising from behind the clouds, with the inscription, "Post fata resurgo." And that is truly the motto of the work of evangelization in Spain, where more than 10,000 martyrs of the Evangelical faith were burnt alive, and where three centuries of inquisitorial chains and spiritual tyranny have destroyed all Evangelical life. In that very land, since the memorable autumn of 1868, the might of Gospel truth has been made manifest,

More than 12,000 Evangelical Christians, dispersed throughout the whole land in sixty or seventy little congregations, now meet together, and, in the midst of annoyances and persecutions, courageously hold out. About 8,000 children frequent our elementary schools. At S. Sebastian there is a high school for girls, and another in Madrid. At Puerto-Santa-Maria, and at Madrid, high schools for boys have been opened. Nearly everywhere Sunday-schools exist in connection with the other schools, and the "El Amigo de la Infancia," or "Children's Friend," the Sunday-school paper has a circulation of 2,000 copies, and goes beyond the peninsula to Mexico, Buenos Ayres, Chili, and Peru.



Few, perhaps, know that in those countries, also, Evangelical congregations are forming, and that as Spanish is the language there spoken, our books and periodicals find their way to all. It is therefore a wide field of labour that is opening up to us, for Spanish is in the order of extensive use the fourth among European languages.

In Barcelona and Madrid we have Evangelical hospitals. The British and Foreign Bible Society, and that of Scotland, are working very zealously, and Spaniards cannot be thankful enough for all that the Religious Tract Society of London has done to help in the dissemination of Evangelical tracts and books. By means of this Society, too, the opening of book-stores at Madrid and Barcelona has been rendered possible.

Last year, too, we were permitted for the first time to see the first Evangelical students in Madrid enter the university, truly a happy contribution from Spain made on the occasion of the Luther festival, which was kept even there, in the cradle-land of the Inquisition. It is much to be thankful to God for, that the Gospel has made such progress in a land into which, previous to 1868, not even a New Testament could penetrate. We do not conceal from ourselves that all this is but a beginning, and that we are but a handful of people in contrast to the seventeen millions of fanatical Roman Catholic or utterly irreligious Spaniards.

The battle with idolatry is a terrible one. It is not easy in a few words to depict the superstition we daily meet with. But, let me just take you for a moment to the sanctuary of Our Lady of Guadalupe, where, in the form of a black wooden image, she is enthroned, dressed in gorgeous apparel, which is daily changed, as she has a special costume for each separate festival. This dressing of images has become such a custom in Spain, that just as we say, "She will die an old maid," in Spain they say, "She will survive to dress images." Queens and princesses vie with ladies of the highest aristocracy in the making of these dresses. In Spain, it is Mary whom mankind is called upon to honour; and the principal day in Passion season is not Good Friday, but the previous Friday, the day of the Virgin of Sorrows. Mary's breast is represented as pierced with seven swords, and beneath are the words, "Is there a

sorrow like to My sorrow?" And above is inscribed, "I am the Mediatrix of the human race." The prayer taught to children to say at bed-time is: "Con Dios me acuesto, con Dios me levanto, con la Virgen Maria y el Espirito Santo" ("I rise with God, and go to rest with God, and with the Virgin Mary and the Holy Spirit").

Thus is our Lord Christ omitted from the ever-blessed Trinity, and Mary placed therein instead. I hold in my hand a leaflet which has of late been affixed to the doors of the Spanish chapel nearest to our Church of Jesus at Madrid, on which Mary is represented standing with an angel praying on each side of her (she is the Queen of Angels), and underneath is the measure of a foot, with the inscription, "This is the true measure of the sole of the foot of the most Holy Virgin, kept with great veneration in a convent of Spain. Pope John XXIII. has accorded 800 years' indulgences to all who will kiss this measure and say three Ave Marias. Clement VIII. confirmed these indulgences in the year 1608; and they are obtainable as often as desired for the souls of the blest in purgatory, and for the greater honour of the Queen of Angels. It is permissible to take from this measure others, and thereby to obtain the same indulgences. Mary, Mother of Graces, pray for us. This is sold in the chapel of our dear Lady of Solitude, in Her chapel in the Street of Doves, and to Her honour. Madrid, 1888."

Into the midst of this darkness and superstition, God has permitted His light to shine, bringing about a change, and gathering unto Himself the Evangelical Churches of which I spoke. And what are the means which He has employed for this end? The weapon of which on Luther's monument in Worms are to be read the words: "The Gospel which our Lord put into the mouths of His apostles, that is His sword, with which He strikes in the world, as with thunder and lightning."

One of our Bible colporteurs went to the hamlet of Montalborejo, in the province of Toledo, and sold in the market-place a large Bible. Just then a priest issued from the church adjoining, and snatching the Bible from the hands of the purchaser, threw it on the ground, exclaiming, "The books of these heretics shall not come into our village." Thereupon he set the women and some fanatical men at the colporteur, and they pelted him with stones

and he was glad to escape with no worse treatment. Five weeks later his way led him past the same village. It was evening, and he hoped that no one would recognize him. But the first man he met in the hamlet accosted him with the question, "Are not you the Bible colporteur?" He would have liked to say No, but could not tell a falsehood, so he timidly responded, "I am the man." Then said the man, "Come along, for we must all have your Bibles." "What!" said he, "did not you pelt me with stones for bringing them?" "Yes," said the man; "but things are changed now, and we all want a Bible." What had brought about this change of disposition?

An enterprising grocer had picked up and appropriated to himself the Bible which the priest had thrown away, and had thought to turn to good account the large leaves of the book, and so he had wrapped up his wares—his soap and cheese and candles—in the leaves which he tore out. Now Spaniards are fond of reading, and in the last fifteen years there has been wonderful progress in the schools, and the Bibles being printed in large type, the people read the pages. One, the story of Samuel, another, that of the angelic host singing at the birth of Christ, or the parable of the Prodigal Son and his tender-hearted father, or more than all, in deep interest, the story of the Passion of Jesus Christ, which they had never heard despite the many crucifixes in the churches. The people who had read the leaves went to the shopkeeper to ask for more, and when these were all gone, they began to pray to God to send the Bible colporteur back to them. And when he came, he soon sold all his Bibles and Testaments. Then they begged him to remain with them a while to declare to them the way of God more perfectly. God be praised, the name of Jesus is penetrating the fortresses of Romanism.

It is a delight to bear witness to the Gospel, when it is received as is the rain by a thirsty land. And a faithful God provides for the dissemination of His Word even in the prisons. Many have heard how I have had the privilege of being cast into prison; and of this I will not speak, but of the way in which my little books and tracts went with me. As on my way to the prison I looked over the tracts I had with me, which I had picked up in haste, I could

not but wonder at their providential suitability, for they were all most suited for prisoners. Think, then, of my sorrow at having to leave them outside my cell. On the way to prison I noticed that the gendarme had so carelessly put the handcuffs on my wrists that I could easily slip them off. I did so, and handed them to the sergeant, who quietly pocketed them, but afterwards said to the gaoler, "That must be a rare rascal to be able to slip off the wristbands like that," for it had not happened before. Thereupon the gaoler put a ring round my ankle, and said, "Now we shall see whether you get that off as easily." So saying he pushed me into the obscure dungeon where five other prisoners were, but took possession of my little books because they had pretty illustrations on them. "These are for my boy," he said. I did not mind the prison, for I had already spoken and written so much against the shameful state of prisons in Spain that my first thought was, "It is good for me to have a taste of one of them, now I can speak from experience." But to leave my tracts behind, that was a trial. Suddenly I was called out. One of my prison companions had whispered to the gaoler that it was impossible that a gentleman of my sort should not have more than six shillings about him, which amount I had handed over. And so I was to be searched. Of course to be robbed by the gaoler, who had already quietly taken my handkerchief. Well, search me he did, from head to foot, but found no money, only this pocket-knife, which he at once pocketed, saying, "This knife is mine!" The knife is not a valuable one, but was my little boy's own gift to me, and I was indignant with the man, and said, "What do they call here people who take what does not belong to them?" "What, you call me a thief!" cried out the rough fellow, and dealt me a terrible box on the ear, adding, "That is what you get from me." And to the ring on my foot he attached a weight of 950 lbs., and pushed me back into the dungeon, throwing my tracts after me with the words, "I will keep nothing of yours."

The prisoners had soon picked up the tracts. "Ah! you are a Protestant," said one of them; "Protestants believe in a God. We do not, and have long ceased to do so!" "Yes," I replied, "I believe in God." "And how can you believe in Him; have you

then seen Him?" "No," said I; "nor do you see the gaoler when you speak to him through the closed door, but when he answers you know for a certainty that he is there. Thus do we speak to God, and when He responds we know that He is there." "But how do you speak to God, and how does He answer?" "Well," I replied, "you witnessed just now what befel me; you saw me a *caballero*, a gentleman struck. Since my mother gave me the last box on the ear—for which God bless her, for I richly deserved it—no one has ever laid hands on me, and I am tall and strong (the gaoler was a little fellow). I had a mind to pitch him into the corner, or double him up. But I sent up a prayer to God for patience, and it was at once granted me, and now I shall have patience to the end." This he understood, as he had seen all that had transpired. We then read together, and I prayed that evening, and for the gaoler too; and when I awoke at three o'clock of the night watch, there I saw another prisoner reading by the dim light of the oil lamp of the prodigal son's return home. Then I thanked God for the box on the ear which had brought the Word into the gaol. And, when two days later I was set free, I was able to avail myself of my experience to try and bring about the abolition of this method of consignment to prison; and this I was successful in doing. I am therefore thankful for the imprisonment I underwent.

Other evangelists have been exposed to far greater unpleasantness and danger, as was the dear American missionary Gulick, when visiting a persecuted Christian woman in the little village Unzue, in Navarre. The fanatical villagers lay in wait for him in a wood, expecting him to return that way; but providentially he took another direction, and passed by them to the station. Seeing this, they hastened after him. He was just about to get into the railway carriage, when shots rattled about him, the windows were shattered, but he remained unhurt. God had numbered the hairs of his head and kept His hand over him. Up to the present time the aggressors have received no punishment, for justice does not protect Evangelical Protestants.

In May of this year, three excellent young Christians of Besullo were thrown into prison at Cangas in Asturia for not falling on their knees when the host was carried past. For this they were

imprisoned for ten days and fined fifty francs. I wish time permitted to read the glad letters which they wrote from their dungeon. They were full of joy and exultation, for it was for their Lord's sake. They sang hymns, and strengthened one another from God's Word. A man in the street passing by heard them sing, and sent them five francs for singing so sweetly. After ten days the judge came and said, "Will you pay the fine of fifty francs?" "No," they replied, "for we have no money." "Then you must stay in prison for another ten days." But two days later he came saying, "You are free; you may go." For the priest of Cangas had said: "Let these men out of prison, for my parishioners stand morning and evening in front of the prison and listen to the hymns they sing, and intend when their time is up to conduct them in triumph on their way. Let them go, or they will make others Protestants." And so they were set free, and their happy songs opened for them the prison doors, as once in the same way the doors were opened for Paul and Silas. Is it not, dear brethren, a cause of rejoicing that we have such witnesses amongst our Evangelical Spaniards? But, at the same time, this narrative shows how we are placed. Señor Canovas, the Prime Minister, has given the Portfolio of Education to Señor Pidal, an Ultramontane; and if in Madrid we Evangelicals are left alone, in the provinces persecution follows persecution, prompted by priests and persons in authority, who are never molested for their breach of the peace. During the fifteen years of our labours in Spain we have never had such hard times as of late. Therefore do we especially ask your prayers for the persecuted confessors of the Gospel in Spain, that God would give them a cheerful faith, uphold and strengthen them, and make use of their joyful witness for the extension of His kingdom.

God be praised, we could relate much of Divine help, and of the assistance of Evangelical brethren who remember the work of the Lord in Spain with praying hearts. Many poor, lowly Christians, children, servants, and work-people help to sow the Word, and also the great and mighty of this world.

Scarcely had the gymnasium at Madrid—so necessary for the educating of teachers and evangelists, but also so expensive as an

undertaking—been opened, when God raised up for it a friend in a quarter where no one would have thought of looking. I refer to the brother of the German Empress, the Grand Duke of Saxe-Weimar, who at his castle of the Wartburg gave me from the Bible depôt which he himself has opened there, this New Testament as a memento of my visit, with these words written on the fly-leaf with his own hand: "Watch ye, stand fast in the faith, quit you like men, be strong. A sure refuge is our God."

And now I am going to look to Denmark for some succour. Why should we not ask our brethren in Denmark to take their part in our great and blessed work of evangelizing Spain, hitherto so little known to them? We most certainly wish all good to our Waldensian brethren, and blessing upon blessing. And to the many English here present I would say: We would not that you should love the Waldensians less, but we pray God that you may love the Spaniards and the work among them more. Do not forget your brethren, exposed to the anguish of tribulation and persecution, in their hard toil upon uncultivated, stony ground, and by your prayers and true sympathy help them in the laborious struggle.

And now let me conclude by reminding you of a word of the great English thinker, Bacon, which occurred to me to-day: as I passed through the forest of masts on my way to your beautiful Copenhagen; a word which may appeal to the members of the Evangelical Alliance. He says: "Truly the merchants even shall stand up in judgment against this generation, and shall condemn it, for they have made in the sea a way, and in the ocean a highway to the ends of the earth, and sent out Spanish, English, and Dutch fleets considerable enough to make all China tremble, and this only for the sake of pearls and precious stones and costly herbs; but for the pearl of great price, or stones of the heavenly Jerusalem, or herbs for the healing of the nations from the Bride's garden, not a mast has yet been raised."

To the praise of God be it said that is no longer true, for many a missionary ship sails the deep to far-distant lands. But much more must be done! Much more must be learnt by the rich Christian from the rich merchant, for the spreading of the Gospel in new

lands and in new directions. The proud "Plus Ultra" which Charles V. chose for his motto, but which little availed him *against* the Gospel, we will turn to use for the Gospel. In Spanish we say to you "Adelante," onwards. And I give it you with the words of St. Paul (2 Thess. iii. 1). Let us then unite in the prayer :

"Defend us with Thy power,  
Thou David's rock and tower,  
Show and prepare the way,  
To right and left us shielding :  
And is our courage yielding,  
Renew it, Lord, we pray."

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### The Religious Condition of Greece.

ADDRESS BY REV. DR. KALOPOTHAKES, OF ATHENS.

AFTER the establishment of independence in Greece and the general intellectual awakening which followed, although secular education received great attention and made marvellous progress, the clergy of the Greek Church, with a few individual exceptions, failed to explain or enforce the Word of God, and no effort was made to translate it into the spoken language. On the contrary, when the Christians of England and America sought to provide the Greeks with the Word of God, the Church showed its spirit by using every means to prevent such a consummation ; and even to this day it is the bishops, with a few praiseworthy exceptions, that are inimical to the circulation of the Bible in the vernacular, although they well know that the common people do not understand the Greek New Testament in the original, nor the Septuagint Version of the Old Testament. This, owing to a limited spread of Gospel truth among the people at the time of the introduction of Christianity among them on the one hand, and the subsequent neglect and even entire absence of preaching and instruction in the simple Gospel of Christ on the other, introduced and fostered among the people errors that require long, patient, and well-directed evangelical effort to eradicate.

The opposition of the higher clergy, however, did not prevent



the Protestants of England and America from prosecuting their Christian efforts for the spiritual enlightenment and elevation of the Greek people in Greece and throughout Turkey. And the chief means by which they have been carrying on these efforts have been the following:—

1. Translating and publishing the entire Bible into modern Greek, and the employment of colporteurs to go round and bring it to the notice of the people in all parts of Greece and Turkey; and I am happy to say that the people, in spite of the open opposition of the hierarchs, purchase the Scriptures. It is estimated that during the last twenty-five years over 100,000 copies of the Word of God have been disseminated in the kingdom of Greece among a population of only about one and a half million of souls, and several hundred thousands among the Greeks in Turkey, where the largest portion of the Greek race is to be found.

I should do injustice to my own feelings as well as to the Greek Government if I were not to mention the help which it has always extended to the spread of the Gospel among the people, by protecting the colporteurs and allowing the free circulation of the Bible at Athens and the provinces, even against the open opposition of the Holy Synod and the bishops.

It has gone a step further, and a few years ago introduced the four Gospels as a reading-book in the higher classes of all the primary schools throughout Greece. The consequence of this has been, that many thousand copies of the Gospels have since been published and sold by native publishers as well as by the Bible Societies. And now, through the recommendations of a committee appointed to draw up a uniform plan of studies for the higher institutions, the present Minister of Education, a man of culture and liberal ideas, will introduce the New Testament as one of the studies in the higher schools, thus virtually putting the Gospel (in the original) into the hands of almost all the children of Greece. By these means the written word is brought to the people.

2. *Preaching of the Gospel.* This important means of grace is still far more limited than could be desired for want of properly trained persons.

It is true that the Holy Synod has appointed a public preacher

in the capital of each province, but their preaching is confined mainly to injunctions to morality and works of supererogation, and even thus they reach but a very small portion of the people. The common priests, as a class, are ignorant, and on that account confine themselves simply to going through the prescribed liturgy of the Church.

In connection with our mission work, which is under the care of the Presbyterian Church in the United States, there are four stations in which the Gospel is preached regularly every Sunday and during the week, viz.: at Athens, Thessalonica, Volo in Thessaly, and Yaninna in Epirus; and we are training a few new labourers for more extended work throughout Greece.

For assistance in the erection of places of worship at Athens and Volo, we are mainly indebted to the Turkish Missionary Aid Society and to individual friends in England and America.

8. *Publishing religious books, tracts, newspapers, &c.* Our work in this department is most encouraging. The Greeks are a reading people—like their forefathers they are lovers of wisdom; and while the number of our own preachers and other workers is small, we are able to reach the masses through the printed page. Many thousand tracts and books (last year over 100,000) are annually distributed and sold, and gladly received and purchased by the people of all classes. The means to do this we owe to a very large extent to the Religious Tract Society of London, which has also afforded us important aid in the publication of our two newspapers by donations of electros, &c.

We have also recently received help in this form from the Sunday School Union of America and the American Tract Society. The work also of both Bible Societies, British and American, in Athens, is under our care, and we gratefully acknowledged the material and moral support, which comes from the co-operation in work of these great organizations, which carry on different departments of the same blessed work committed by Christ to His people.

Whatever may be God's plan and purpose with reference to this old Church, dear to Him, we may hope, for the sake of the fathers who for centuries contended so earnestly and suffered so much for

the faith and the purity of its doctrines, whether it is to be reformed mainly from without or from within no one can yet tell, except as he may reason from the history of Church reforms in other lands; and while those interested in the spiritual improvement of this ancient people may conscientiously differ in their views on this point, it seems to me that this cannot materially affect our present duty, nor change our method of work. We find a great system of human observances taking the place of spiritual life. We find the clergy indifferent to the spiritual condition of their charge, and, so far from leading them to the word of life, rather hindering its circulation in the spoken language; and we are bound by our love of souls, as well as by the command of Christ, to afford them the means of attaining a full knowledge of the truth—to lead them from a trust in their own works to a simple trust in the all-sufficient work of Christ, to a faith working by love and purifying the life. This we have been endeavouring to do these last twenty-five years both through preaching and the Press, and far from putting any obstacle in the way, we are in hearty sympathy with any movement in any direction which may lead to this.

I am often asked what encouragement we meet in our work. It is true we cannot as yet point to large numbers gathered into Evangelical Churches, but we have reason to believe that from year to year there is an increased desire for spiritual food, evinced by the readiness of the people to purchase the Scriptures and religious books and tracts. We are constantly receiving letters testifying to the good derived from our publications, particularly the two papers, 8,000 copies of which find their way into so many Greek homes every month.

Many of the theological students of the Greek Church also, and some of the preachers, are glad to avail themselves of the helps to the study of the Bible and of the volumes of sermons which we have published.

We find a marked improvement in the attitude of the people towards evangelical work—a more frequent and kindly appreciation of our aims, even when coupled with a desire that nothing should be done tending to destroy the unity of the Church.

There is also a growing demand for the higher education of the

clergy and for a more liberal provision for that purpose by using for this end the large estates belonging to the monasteries. The most influential papers of Athens all advocate this measure, and while there is no decrease of attachment to the National Church, there is a more intelligent discussion of its need of reform by a portion of the Press, as well as by some of the more cultivated members of the community in general.

The Greeks occupy a prominent place in the East. They are the most intelligent, enterprising, and wealthy of all the other nationalities there, and the fact that they have been preserved by Providence through many crushing vicissitudes for thousands of years is a strong indication that they are yet to play an important part in the world's history. Let us then help them to throw off what is erroneous in their Church, and to resist the strong current of irreligion that threatens to overwhelm the countries which neglect the preaching of the pure Gospel of Christ, and to fulfil their mission in a way that shall be most conducive to the glory of God and to the good of the world.

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#### **PUBLIC MEETING IN THE EVENING.**

THE evening meeting was attended by the King and Queen of Denmark, the Crown Prince and Princess, the King and Queen of Greece, Prince Waldemar, and other members of the Royal Family.

They were welcomed in a brief address by Rev. Dr. KALKAR, the President of the Conference.

The chair was then taken by Sir W. M'ARTHUR, K.C.M.G., M.P., Alderman of London, who said :—

I have listened with no ordinary delight to the sentiments of loyalty and affection which have been expressed towards the illustrious family who now reign over the kingdom of Denmark, and who have honoured this assembly with their presence. There are many bonds between England and Denmark, notably their satisfactory and extensive commercial relations; but the tie is

still closer which is formed by the alliance of the two Royal Families; for never did a stranger set foot on the British shores who so completely won the hearts and called forth the admiration of all classes of the English people as did Alexandra, the fair daughter of Denmark, the Princess of Wales, and the future Queen of England. There are other obligations which bind us to Denmark. A hundred years ago, God raised up the famous Dr. Carey to undertake missionary work abroad. His motto was "Attempt great things for God, and expect great things from God." Animated with this watchword, he determined to go to India, and introduce into that country the blessings of Christianity. But the East India Company refused to allow Dr. Carey to land in any part of the country then under their rule; they even forbade any English ship to take him near India, so strong was the dislike to missionary work. In this strait Carey found a friend in the Danish Government, and the monarch of that day not only permitted him to go in a Danish vessel to Serampore, but continued to give him protection after he had landed in India. The missionary work has since prospered wonderfully, and now in "blue-books" presented to the British House of Commons it is recorded that no men have contributed more to the elevation and advancement of India in every respect than Christian missionaries. With regard to the Conference, the original intention was to meet in Stockholm, but circumstances prevented the accomplishment of that purpose. I am sorry for Sweden, but glad for Denmark; for wherever the Alliance has gone it has left a blessing, and I confidently hope, therefore, that in Copenhagen also it will exercise a beneficial influence upon all the churches, of whatever denomination. Never was the Evangelical Alliance so healthy or so great a power as at present. The great principles which govern the society lie at the foundation of all individual, social, and national happiness and prosperity. It is a peace society, and if its principles were carried out everywhere, there would be no need of standing armies. It is a society for the promotion of religious liberty, and a missionary society as well. I pray that the principles of the Evangelical Alliance may prevail not only in Denmark, but in every part of the civilized world.

## Discord and Concord of Christendom, or Denominational Variety and Christian Unity.

ADDRESS BY REV. P. SCHAFF, D.D.

THE Christian world embraces three great divisions—the Greek or Oriental, the Latin or Roman, and the Protestant or Evangelical. As to numbers, the Roman Church is the largest, and nearly equals the other two combined; the Greek Church is the smallest. As to age, the Greek is the oldest, the Protestant is the youngest. As to territory, the Greek Church may be called the Christianity of the East; the Roman Church, the Christianity of the South; Protestantism, the Christianity of the North and West. The first is based upon the Greek nationality, but has taken hold also of the Slavonic race; the second is founded upon the old Roman nationality, and controls the Latin races of Southern Europe and South America; the third is identified with the Teutonic nations in Germany, Switzerland, Holland, Scandinavia, England, and North America. The Greek Church represents ancient Christianity in repose: the Roman Church, mediæval Christianity in conflict with liberal progress; Protestantism, modern Christianity in motion.

Protestantism again is subdivided into three main divisions—the Lutheran, the Anglican, and the Reformed. Lutheranism prevails in Germany and Scandinavia; Anglicanism, in England and the British Colonies; the Reformed communion, in Switzerland, France, Holland, and Scotland. To these must be added several large and influential evangelical organizations, as the Independents, the Methodists, the Baptists, which are offshoots of the Reformation of the sixteenth century, and especially of the Church of England, since the Toleration Act of 1689. On the Continent, where they have but few adherents, they are usually called sects; in England, Dissenters; in America, denominations or churches, on equal footing with the others before the law. The tendency of Protestantism to division and multiplication of denominations is not yet exhausted.

These three great branches of Christendom are the growth of history, and embody the results of centuries of intellectual and spiritual labour. They represent as many distinct types of the one Christian religion, each with characteristic excellences and defects.

The Greek Church produced most of the ancient fathers from the apostles down to John of Damascus, and elaborated the oecumenical doctrines of the Holy Trinity and the Incarnation, with a vast body of invaluable literature, which must be studied even to this day in every school of theological learning. Hers are the Apostolical fathers, the apologists, exegetes, divines, historians, and orators of the early Church; hers a long line of martyrs and saints; in her language the Apostles and Evangelists wrote the inspired records of our religion; to her we owe nearly all the manuscripts of the Greek Testament and the Septuagint; and it was from fugitive scholars of Constantinople that Europe received and learned to read again, in the original, the Gospels and Epistles, as well as the ancient Greek classics. Though stationary and immovable, one of her scholars (Dr. Bryennios, Metropolitan of Nicomedia) has recently surprised the West by the discovery and *editio princeps* of two most important documents of primitive antiquity (the *entire* text of the Clementine Epistle to the Corinthians, and the "Teaching of the Twelve Apostles"). The Eastern Church held fast to her traditions during the dark centuries of Saracen and Turkish oppression; she controls the religious life of the vast empire of Russia, and she looks forward to a day of freedom and resurrection, which may God speed on.

The Latin Church gave us the works of the great African father, Augustine, which inspired the thinking of schoolmen, mystics, and reformers, and the Latin Bible of Jerome, which, for many centuries, interpreted the Word of God to the Western nations. She saved Christianity and the Roman classics through the chaotic confusion of the migration of nations; she christianized and civilized by her missionaries the barbarian races which overthrew the old Roman Empire; and she built up a new and better society on the ruins of the old. She converted the Anglo-Saxons, the Franks, the Germans, the Scandinavians; she built the Gothic cathedrals,

founded the mediæval Universities, and educated such schoolmen as Anselm and Thomas Aquinas, and such mystics as Bernard and the author of the inimitable "Imitation of Christ." Even the Reformers of the sixteenth century are her children, baptized, confirmed, and ordained in her bosom; though she cast them out as heretics with terrible curses, as the Synagogue had cast out the Apostles. She dates from that congregation to which St. Paul wrote his most important epistle; she stretches in unbroken succession through all ages and countries; she once ruled nearly the whole of Europe; and, though deprived of her former power in just punishment for its abuse, she still guides for weal or woe millions of consciences, and is full of zeal and energy for the maintenance and spread of her doctrine and discipline in all parts of the globe.

The various Protestant Churches have the unspeakable advantage of evangelical freedom; of direct access to the fountain of God's Word and of God's grace; of unobstructed personal union and communion with Christ; of the general priesthood of believers. The Reformation emancipated a large portion of Christendom from the yoke of human traditions and spiritual tyranny, made God's book the book of the people, secured the rights of nationality and private judgment in the sphere of religion, and gave a mighty impulse to every department of intellectual and moral activity. Protestantism pervades and directs the freest and strongest nations in both hemispheres; it carries the open Bible to all heathen lands; it is cultivating, with untiring zeal, every branch of sacred literature, and popularizes the results of scientific research for the benefit of the masses; it favours every legitimate progress in science, art, politics, and commerce; it promotes every enterprise of Christian philanthropy; and it is identified with the cause of civil and religious liberty throughout the world.

This is the bright side of the three sections of Christendom. We do not mean to deny that each one has also its defects as well as its virtues. Nor need we wonder at it. There is nothing perfect under the sun. The Jewish Church, of God's own planting and training, repeatedly apostatized to idolatry; her hierarchy crucified the Messiah, and persecuted and excommunicated His disciples. There was a Judas among the twelve apostles whom



Christ Himself had chosen; an Ananias and a Sapphira in the first congregation at Jerusalem; and there is scarcely an epistle in the New Testament which does not rebuke grievous sins and errors in the professing members of Christ. Even the Rock-Apostle, in an hour of weakness, denied his Lord, and twenty years later he acted inconsistently at Antioch, so as to incur the public censure of his brother Paul. Conversion does not emancipate us from the frailties of human nature. There are Satanic, as well as Divine, influences at work in all ages of the Church. Antichrist seeks and finds a seat in the very temple of God.

One of the greatest sins of which the churches and sects, with few exceptions, are, or have formerly been, more or less guilty, is the sin of intolerance and exclusiveness, which, in spite of Christianity, springs from the selfishness of the human heart.

It is not a part of religion, says Tertullian, to enforce religion. It loses all its value if it is not free and voluntary. The whole teaching and example of Christ and the apostles are against violence in matters of conscience. Our Saviour expressly declared that His kingdom is not of this world; He rebuked the sons of Zebedee for their carnal zeal against the hostile Samaritans, and Peter for drawing the sword, though it was in defence of the Master; He came "not to destroy men's lives, but to save them;" and He submitted to the bitter cross rather than to call a legion of angels to His protection.

By persecuting, abusing, and excommunicating each other, the churches do cruel injustice to their common Lord and His followers. They contract His kingdom and His power; they lower Him from His kingly throne to the headship of a sect or party or school; they hate those whom He loves, and for whom He died; they curse those whom He blesses, and they violate the fundamental law of His gospel. "How the Christians love one another, and are ready to die for one another!" was the wondering exclamation of the ancient heathen. "How the Christians hate and denounce and devour one another!" is only too often the well-founded charge of modern infidels. All forms of bigotry are the results of ignorance or selfishness, and are an insult to Christ and His religion.

We look hopefully for a reunion of Christendom and a feast of reconciliation of churches; but it will be preceded by an act of general humiliation. All must confess. We have sinned and erred; Christ alone is pure and perfect. We take to ourselves shame and confusion of face; to Him, our common Lord and Saviour, be all the glory and praise.

Fortunately, the theory and practice of persecution are doomed, and most churches now repudiate them. The principle of religious freedom (which is far more than mere toleration) is becoming more and more an essential element of Christian civilization and enlightened government. In connection with it, the problem of mutual recognition and Christian union is attracting increased attention, and is slowly but surely approaching a solution which can only be effected on the basis of freedom. It is true, there has been within the present generation a powerful revival of ecclesiasticism in the Roman Catholic and in several Protestant denominations, but the tendency to a reunion of Christendom is also widening and deepening.

How is this union of Christendom to be brought about, or to be promoted?

Not by a crusade against denominations. Such a crusade would be a mere waste of time and strength. The evil lies not in denominationalism and confessionism, but in sectarianism; not in variety, but in selfish exclusiveness.

Denominationalism or confessionism grows out of the diversity of Divine gifts, and may co-exist with true catholicity and large-hearted charity. But sectarianism is an abuse and excess of denominationalism, and is nothing but extended selfishness, which may be found in any church, the largest as well as the smallest: it is evil, and evil only. It is the spirit of the Pharisee who boasts of his righteousness, and thanks God that he is better than the publican.

We must, first of all, make a distinction between Christian union and ecclesiastical or organic amalgamation. The former is possible without the latter, and must, at all events, precede it. Christian union is the soul, ecclesiastical organization is the body or outward form, and is empty and useless without the soul.

Diversity in unity is the law of God's physical and moral universe, and the condition of all beauty and harmony. Variety is life; uniformity is death. "There are diversities of gifts, but the same Spirit. And there are diversities of ministrations, but the same Lord. And there are diversities of workings, but the same God who worketh all things in all. But to each one is given the manifestation of the Spirit to profit withal" (1 Cor. xii. 4-7).

There is infinite variety in nature; no two trees or leaves, no two rivers or valleys or mountains are precisely alike, but each has its own kind of beauty, and each type of variety has the power of further variation and adaptation to new conditions.

There is still greater diversity in history than in the realm of nature. Every man and woman, every family, every community, every tribe, every nationality, every race, every age, every century, every generation has its own character and individuality, its peculiar endowment and mission. No two persons are alike. Every one has a special talent, or five or ten talents, and is expected "to trade herewith" till the Lord comes to call him to account. No one can do the work of another; every one is responsible to God for his trust, whether it be high or low, large or small. And what is true of individuals is true of whole nations. What a marked difference between the ancient Jews, Greeks, and Romans, or the modern English, French, and Germans, not only in language, but also in manners, customs, laws, and institutions! None of these nationalities could be improved by being transformed into another. And if all nationalities were melted into one, the world would lose all the beauty, charm, and wealth of life which spring from the variety and multiplicity of gifts. But for all that, the various nations belong to the same human family, and may and ought to respect each other, not in spite of, but on account of the characteristic varieties of type which they respectively represent.

The same law of diversity in unity holds good in regard to churches. The one universal Church, founded by Christ for all ages and nations, is adapted to every grade of society and culture, from the lowest to the highest. It resembles a mighty cedar of Lebanon, which spreads its branches in every direction; or a grand temple, with many chapels and altars; or a conquering army,

which is all the more effective for being divided into corps, divisions, brigades, regiments, battalions, and companies, each under its own head, and all subject to the general-in-chief. Every Christian Church or denomination has its special charisma and mission, and there is abundant room and abundant labour for all in this great and wicked world.

We affirm that at present none of the leading denominations of Christendom which faithfully do their Master's work, could be spared without most serious injury to the progress of the Gospel at home and abroad. If we consider the appalling amount of ignorance, immorality, and vice, of infidelity and indifference in Christian lands, and the fact that nearly two-thirds of the human family are still buried in idolatry, we ought to thank God that He has raised so many agencies for the defence and spread of His kingdom of truth and righteousness throughout the world, and we should heartily rejoice in the building of every new church or chapel, and in the conversion of every soul, by whatever name and agency. St. Paul opposed the party spirit of the Christians in Corinth, and fought the bigoted Judaizers in Galatia with all his might; nevertheless, in noble liberality he rejoiced again and again if only Christ was proclaimed by friend or foe, "in every way, whether in pretence or in truth."

Experience teaches that most of those countries which recognize and tolerate but one organized form of Christianity are most backward in spiritual life and energy; while those in which all forms have fair play are most active and progressive. An honourable rivalry in good works is profitable to all. The Roman Church has greatly gained inwardly by the Reformation, and shows more purity and vitality in Protestant than in exclusively papal countries or districts. The Church of England, which grants freedom to all Dissenters, was never more zealous and fruitful in good works than at the present day. And in the United States, where all denominations are equal before the law, and stand on the same voluntary footing of self-support and self-government, the Christian activities keep pace with the enormous tide of immigration and the intellectual, social, and commercial growth of the people; and churches, schools, colleges, seminaries, libraries, home and foreign

missionary societies, and all sorts of benevolent institutions are there, by the joint zeal of the different denominations, multiplying with a rapidity that has no parallel in the annals of the past.

The Christian Church was never visibly and organically united in the strict sense of the term. The apostolic churches were of one faith, and animated by one love, but maintained a relative independence without a visible head. The Greek Church never was subject to the Bishop of Rome, and never acknowledged his supremacy of jurisdiction, but only a primacy of honour. The quarrel between Photius and Nicolas only brought to a head a difference between the Patriarch and the Pope, between New Rome and Old Rome, which had been gathering strength from the second century. And the great schism has not been healed to this day.

Unity of outward organization is not absolutely necessary for the unity of the Church. This is essentially spiritual. Our Saviour promised that there will be "one *flock* and one shepherd" (as the Greek original and the Revised Version have it), but not one "*fold*" and one shepherd (as the Latin Vulgate and the Authorized Version wrongly and mischievously render the passage in John x. 16). There may be many folds, and yet one and the same flock under Christ, the great Arch-shepherd of souls. Even in heaven there will be "many mansions."

Yet whatever is good in any portion of His kingdom, and in any age of history, will be woven as an ornament in the crown of the Redeemer. The perfection of the Church does not require an obliteration of the past. History is no child's play; it is not the baseless fabric of a vision leaving no wreck behind, but the evolution of God's thoughts and purposes which have an eternal significance and power. No true servant of God has laboured in vain. The end of history will be the rich harvest of the preceding growth in summer and spring. The temporary scaffolding will be taken down, but the building will stand; the wood, hay, and stubble will be burned, but the gold, silver, and costly stones will remain; the dust of the earth will be shaken off, the smoke of battle will disappear, the wounds will be healed; in one word, all human imperfections, sins, and errors will be done away, that the work which God has wrought through all these ecclesiastical and denomina-

tional agencies, may appear in all its purity, beauty, and grandeur. The Lord will in His own good time bring cosmos out of chaos, and overrule the discord of Christendom for the deepest concord.

Our present duty is to recognize, to maintain, and to promote Christian unity in the midst of ecclesiastical diversity as far as truth and conscience permit. Christian unity has not to be created, but already exists as to its basis. There is now and always has been a Concord as well as a Discord. Christian unity underlies all denominational diversity and is consistent with it. We recognize the general humanity which all races and nations have in common, and so we must recognize the general Christianity which underlies all ecclesiastical distinctions. A man is a man, and a Christian is a Christian first and last, whatever he may be besides.

We all profess to believe in "the communion of saints," as an existing fact, as an ever-present reality. It necessarily flows from the living union of believers with Christ. All Christians are one in Christ, and therefore one among each other. They are members of His mystical body, they are redeemed by the same blood, baptized into the same triune name, justified by the same grace through faith, sanctified by the same Spirit, animated by the same love to God and man, and they travel on different roads to the same Father's house.

"The saints in heaven and on earth  
But one communion make;  
They join in Christ, their living Head,  
And of His grace partake."

This unity is felt just in proportion as Christians become personally acquainted and work together and pray together.

We may trace this unity in the various departments of church life.

As to doctrine, all the three great branches of Christendom accept the canonical Scriptures of the Old and New Testaments as the inspired Word of God, and the articles of the old oecumenical faith from the creation to the resurrection of the body and the life everlasting, as laid down in the Apostles' Creed. These articles are sufficient, and more than sufficient for salvation. Living faith in Jesus Christ as our Lord and Saviour is enough to make one a

Christian. Peter's creed consisted only of one article: "We believe that Thou art the Christ, the Son of the living God." The creed of Thomas was still shorter: "My Lord and my God." And Paul required no more from the jailer at Philippi, as a condition of baptism and salvation, than that he should "believe in the Lord Jesus Christ." If we examine and compare the most elaborate systems of Greek, Roman, and Protestant theology, say the systems of John of Damascus, Thomas Aquinas, John Calvin, and John Gerhard, we shall find that the heads in which they agree are far more numerous and far more important than those in which they differ.

In the moral teaching, all Christians are happily agreed that the whole duty of man consists in love to God and love to our neighbour. Higher than this law of laws no system of ethics can rise. "On these two commandments hang all the law and the prophets." It is, moreover, universally admitted that our Saviour realized in His earthly life this love to God and man, or piety and virtue, in sinless perfection, and set the highest example for imitation. And who can deny that there are true followers of Jesus in every denomination and sect? And who will deny them the hand of fellowship?

As regards church government, the Greek Church holds to a patriarchal oligarchy, the Roman to a papal monarchy; the Protestants are divided between episcopacy, presbytery, and independency. But Christ has not prescribed any particular form of polity, leaving the Church free to adapt itself to circumstances. He uses the term "church" or "congregation" only twice in the Gospels, once in a local and once in a general sense. He instituted only the apostolate, and says nothing about patriarch or pope, or bishop, priest, and deacon.

As regards worship, the modes are widely different. In the Greek and Roman Churches the mass is the centre of public worship, and believed to be an actual, though unbloody, repetition of the atoning sacrifice on the cross for the sins of the world; while Protestants ascribe chief importance to the preaching of the Word of God. Episcopalians and Lutherans prefer liturgical forms, Presbyterians and Independents prefer free prayer under the in-

spiration of the occasion. But do not all worship the same God the Father through the same Christ and in the same Holy Spirit? Do not all use the same Lord's Prayer and the same Psalter of the Old Testament with the same devotion and benefit? Can not all join with the same fervour in the grand old *Te Deum*, and the *Gloria in Excelsis* of the ancient Church, or the classical hymns of the Middle Ages, or of modern times? The *Dies Ira*, the *Stabat Mater*, the *Jesu Dulcis Memoria*, the *Salve Caput Cruentatum*, have found as many, if not more admirers and translators among Protestants than among Roman Catholics; and, on the other hand, I have seen Protestant hymns, like *Rock of Ages*, in Roman Catholic collections, though without the name of the author, lest it might spoil the effect. The history of hymnology is a history of Christian life and devotion in the festive dress of poetry, and exhibits more than any other branch of literature the communion of saints. The nearer Christians of whatsoever name approach the throne of grace, the more intense their devotion, the nearer they are to one another, though they know it not. Forty years ago I witnessed the edifying scene of a pious French Calvinist and a pious German Lutheran, after a hot dispute about the real presence, falling on their knees in the worship of their Saviour, who so manifested His presence and welded their hearts together that they parted in tears. Quite recently, I had a similar experience of spiritual communion of an American Presbyterian with an orthodox and pious Russian priest.

If, then, Christian union exists as a most real and powerful fact beneath and behind all differences and varieties of doctrine, polity, and worship, why should it not be manifested and strengthened on every proper occasion? Not only as a demonstration against superstition and unbelief, not only as a means to an end, but even more for its own sake, as a thing desirable in itself. The cultivation of fraternal fellowship is essential to the nature of Christianity as a religion of love to God and man, and is a precious privilege as well as a sacred duty.

The actual manifestation of Christian union is seriously hindered by differences of language, nationality, and customs, but still more by various forms of sectarian exclusiveness.

But nothing short of a Divine miracle, or a universal outpouring



of the Holy Spirit of love, can remove these walls of partition. And as long as they exist, the ideal of Christian union cannot be fully realized. The Lord's sacerdotal prayer, which is the Holy of Holies in His life on earth, still remains unanswered, and must be offered up again and again, "that they all may be one, as Thou, Father, art in Me and I in Thee, that they also may be one in us : that the world may believe that Thou hast sent Me."

But let us do what we can on a more humble and limited scale. We should not refuse the hand of fellowship to the lowliest disciple of Christ. There is, indeed, a negative liberalism which is indifferent to the distinction between truth and error ; but there is also a positive liberalism or genuine catholicity which springs from the deep conviction of the infinite grandeur of truth and the inability of any single mind or single church to grasp it in all its fulness and variety of aspects. If we love only the members of our own church or sect, we do no more than the heathen, the Jews, and the Turks. But if we take into our sympathy and affection the members of other denominations, we increase our happiness, and become more Christlike and Godlike. Love is not weakened, but strengthened and deepened by being widened. He loves best who loves most. The sun in heaven sends the same rays of light and heat upon all objects within his reach. The "quality" of love, like "mercy,"

"is not strained :

It droppeth as the gentle rain from heaven  
Upon the earth beneath. It is twice blessed :  
It blesses him that gives and him that takes."

Controversy is all right and proper in its place, and it will never cease in the Church militant on earth. It is necessary for the development of truth and the refutation of error. Every great doctrine, every new idea, every good cause, has to be tried by the fire of opposition before it is clearly understood and appreciated. The Johannean age of peace may yet be afar off. But "the truth should be spoken in love," and the warfare against sin and error be conducted by spiritual weapons, with all severity against error, with all charity for the erring brethren. Polemics must look to *Irenics*; war is carried on for the sake of peace. St. Paul, that fearless gospel-lion, opposed with all his might the tenets of false

teachers, and withstood even St. Peter to his face at Antioch when he compromised the principle of religious liberty; yet he praised love in language of seraphic eloquence and beauty as the queen of Christian graces; and, rising above all bigotry and party spirit, he proclaimed, in his most polemic epistle, the great principle: "In Jesus Christ neither circumcision availeth anything nor uncircumcision"—may we not add, in the same spirit, Neither immersion nor pouring, neither episcopacy nor presbytery, neither Lutheranism nor Calvinism, neither Calvinism nor Arminianism, neither Romanism nor Protestantism, nor any other ism?—"availeth anything but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God."

To conclude the whole matter: *Let our theology and our charity be as broad and as deep as God's truth and God's love.* Then shall we be Christians after the pattern of Christ, and best promote the work for which He came into the world, and for which He established His Church.

### Our Perils, Our Duties, Our Hopes.

ADDRESS BY PASTOR THEODORE MONOD, OF PARIS.

THE following is a summary of M. MONOD's address furnished in English by himself:—

Evangelical Christendom, at the present time, might be compared to a ship in the midst of a storm. The main questions are these—

- A. *Where does the chief danger lie?*
- B. *What is to be done to save the ship?*
- C. *What reason is there to believe that the efforts made will be successful?*

A. OUR PERILS.—It has been well said that the waves outside of the boat can do it no harm; it is when they get inside that the danger begins. The flood itself, outside of the ark, can only float it. Even so the world outside of the Church may assault but cannot harm it; the world inside of the Church is what causes the ship to sink.

The present danger is that we are being invaded by the world, and the world is perverted to an appalling degree. The level not only of morality but of common decency is being perceptibly lowered from year to year; nor are the most shameful theories wanting in justification of the vilest practices. Spiritual things are ridiculed, and physiological laws are held to rule supreme over body and mind, heart and soul. Sin is quietly ignored or openly desired. "I suppress sin," said M. Renan, a few days ago, in an after-dinner speech, where he recommended the philosophy of "good humour."

What then is the danger for the Church? It is to suffer herself to be stealthily poisoned by sensualism, fatalism, and the spirit of levity that tends to minimize sin. It is to play into the hands of the enemy, if not by open complicity, at least by silence and inertia.

Shall we be told that there is also a danger from an excessive reaction against formalism, leading to eccentricity? a danger lest the flesh should be pressed into the service of the Spirit? We grant it, although the chief peril at present lies on the side of congestion, not of effervescence. Christian churches, while praying to be filled with the Holy Ghost, are afraid of the Holy Ghost, afraid of boldness, afraid of anything that recalls the gifts and the powers of the apostolic age.

**B. OUR DUTIES.**—Our duty is to protest and fight against a religion of mere forms and ceremonies; of mere formulas and notions; of mere ideas (as though the idea of bread could be a substitute for bread, or the idea of Christ a substitute for Christ); of mere poetry and mythology. Our duty is to hold fast and to hold forth a religion of fact, of redemption, of grace, of faith, of strength Divine; a religion at once real and supernatural all the way through.

In order to do this effectually, we must cultivate retirement, prayer, fellowship with "our Lord Jesus Christ Himself" (2 Thess. ii. 18), familiarity with the Scriptures, submission to their teaching, love to man as well as love to God.

We must become apostolic in doctrine, holding fast "the form of sound words;" apostolic in life, *i.e.*, "slaves of Jesus Christ" (Rom. i. 1). It is not enough that we should possess a religion,

however correct, we must have a religion that possesses us. Divine life must be the very staple of our life, not merely its seasoning. Sin, as such, the least taint of sin, must be viewed with horror, and cast away as we do a rotten egg.

We must learn, teach, and practise the doctrine of Christ's death as our death to sin as well as of Christ's life as our life to God (Rom. vi. 10, 11). We must be men, strangers to no legitimate interest and pursuit. We must create an atmosphere in which the beautiful as well as the good and the true will find their healthy growth, in and for God. But, as has been well said, "the natural man must be changed into a spiritual man, before the spiritual man can afford to be natural." A Christianity of that type, self-renouncing, loving, pure, bold, and beautiful, will not be without its attraction and influence upon the world, especially upon the young. Shall men now-a-days be devoted, prompt, sacrificing, audacious, daring, doing, dying for every cause except for the cause of God?

We must keep the flag high and follow it. If we fail to go forward—

(1) We shall accomplish nothing; (2) We shall repel the most generous and enthusiastic hearts; (3) We shall strengthen the enemies of Christianity; (4) We shall lose even that which we have.

A church is not merely an audience, an infirmary, a school, a household; it is a holy band of warriors enlisted under the banner of Christ, and going forth in His name, "conquering and to conquer." If we are not doing this, the very doctrines of grace will make us the feeblest and most despicable of men, taking from us the resources of our natural strength, and not replacing them by the mighty energies of the Spirit. Two things we chiefly lack—personality and cohesion; that is to say, the Christian is not often to be found who is truly himself (not the imitator of some other man); and yet we are sadly wanting in the spirit of solidarity, we hardly know how to give "a long pull and a strong pull and a pull all together." Now, if we truly and practically place ourselves in the hands of the Lord as our Commander-in-Chief, we shall at once find the remedy for these two apparently opposite evils; for

He will at once place each soldier at the post for which he is peculiarly fitted, and He will thus combine the efforts of each and all in one united action. The result will be power, oneness, mutual respect, aye, brotherly love throughout the ranks of regulars and irregulars. Nor let us forget to add to our faith knowledge. Moses and Paul were fully educated men, so were the Reformers. So should our leaders be. So should a host of our youth become. God is not glorified by "science falsely so called," nor yet by ignorance truly so called, when it ventures to pronounce upon matters with which it is not sufficiently acquainted.

The Rev. Joseph Cook, who is doing such good service as a man of faith and of knowledge, has said that the Church of the future should be "scientific, biblical, and practical." The Religious Tract Society lately observed that our young men are calling for books "not beneath the intellectual standard of the age." Let them have such books, by all means. When we consider the average talent now to be found in every range of literature and within the reach of the million, we may feel assured that the days of success and efficiency for pious platitudes are numbered. Let us be bold in exposing the errors and assumptions so confidently put forth by many of the most popular anti-Christian writers. Let us show forth in their true light the heartlessness of many of their theories, their worship of force, their contempt not of God only, but of man. In such controversies there is often a degree of exceeding courteousness on our part that borders closely upon treason. Against the dictum of the secular friars, seeking to lay upon men a heavier yoke than any clergy ever did, let us be the true laymen, and true protestants, the true free-thinkers; a noble ideal this for the loftiest ambition of our young men! Let us speak to the men of our generation in their own tongue, or they will not care to listen. Let us give to the material world and to the human body their proper and important place. There has been a mistake made on those points which is neither rational nor biblical.

Let us be ready to examine every fact and try every spirit. This is not the time to pronounce anything "impossible" *a priori*. Let us be interested in whatever relates to the welfare of our

fellows. If we stand aloof from great social questions, many a noble heart will lay it to the account not of our spirituality but of our selfishness, and will be careful to stand aloof from us and our religion.

Let us ascertain whether there may not be some readjustment of our social habits that will create among Christians, as such, some visible bond of union other than what is found in our formal meetings for worship, so that the sense of fellowship may be strengthened, and the young, the lonely, the new convert, find a warm, happy, congenial, spiritual home.

It is high time we should be ready, and every man at his post, for the barometer is falling, the clouds are gathering, the sky is darkening, and who knows how soon the storm in full fury may be bursting upon us?

C. OUR HOPES—(1) First of all "the Lord Jesus Christ, which is our hope" (1 Tim. i. 1); His person, His work, His presence, His promise, His coming.

(2) The fact that all earnest Christians are longing for and reaching after a better life, more humble, more holy, more scriptural, more apostolic, more emptied of self, more filled with the spirit, more passive towards God, more active towards man.

(8) The groaning of mankind, sick at heart, weary, affrighted, despairing, in spite of the increase of knowledge and material comfort. The most far-seeing thinkers are the most despondent. It begins to be perceived that the choice will have to be made between Divine life and a life not worth living; between God's fulness and a vacuum; between holiness and loathsome corruption; between the reign of force and the kingdom of love; between the Christian's hope and blank despair; between salvation and perdition. The darkest hour is before the dawn. It is for us to speed the day, and to manifest, by its own shining, the world of light, the presence of the Lord; a Christianity which the world may hate, but will be constrained to recognize and to respect, or, better still, by the grace of God, to desire and to adopt.

(4) The success of every single-hearted effort made in the name and in the strength of Christ (George Müller, Moody, William Booth, &c.).

Let us then take courage and press forward, shoulder to shoulder, not inquiring of one another whence we hail and how we are called, but rather what we desire and whither we are tending ; is it towards God, His righteousness, His Christ, His kingdom ? On our banner let there be no name of man, no symbol of high science or fascinating art, but only a cross that stands and shines by the side of an empty grave—*Hoc signo vinces*. “Thanks be to God which giveth us the victory through our Lord Jesus Christ.”

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ADDRESS BY M. E. DE PRESSENSÉ.

DR. DE PRESSENSÉ was to have followed M. Monod, but owing to the lateness of the hour he was unable to deliver the address which he had intended. He has, however, kindly furnished the following summary of it :

Our hopes for the future of true Protestantism are closely bound up with our perils and our duties. I look at the case from two points of view—from that of the Church itself, and from that of our adversaries. Never at any time has hatred to Christianity been more resolute or more thorough. Never has what the Scriptures call the outer darkness seemed so black or so dense. It is a night without stars. Well, is it not true that when a soul gets to the bottom of the abyss of error and evil it does not remain there long ? It is compelled, as it were, to come up again to breathe the air which is essential to its very existence. It may deny God, or it may curse Him, but it cannot live without Him. But a little while, and it seeks Him once more with fear and trembling. Then is the time to place Him before the soul. The moment draws near when the Gospel should be proclaimed to those who are without God and without hope in the world.

With regard to the Church, it is in the hour of her greatest danger that she throws herself on the mercy of the Most High. It is when she feels her absolute helplessness, when the tempest rages and the winds are let loose, and her masts snap, that she cries out, “Lord, save, or we perish.”

It is not He who sleeps; rather it is she, and it is only necessary for her to call upon Him in order to hear the welcome words, "It is I." Yes, truly enough, He is there! His hand is most clearly recognized in the miraculous deliverance which He effects for her. It is this cry of distress and at the same time of faith, that insures her triumph over dangers and difficulties. By such means as these has the Almighty brought about the grand results of apostolic times and those of the Reformation. Perhaps one of the formidable dangers to which the Church is exposed, and indeed has been ever since she was aroused from her lethargy to realize her Divine mission, is the calling in question of her historical traditions by her own members, and also certain beliefs transmitted to her from generation to generation. The old flood-gates have either given way or no longer keep back the floating drift of infidelity which is increasing every day both in principle and practice. We are no longer in the pastoral times of the Church when the flock was led into the green pastures of truth and righteousness by the simple crook of faith. There are no nations which can be said to be Christian out-and-out. Everybody knows what an amount of worldliness, one might almost say of heathenism, is mixed up with the masses who profess Christianity. The wind of doubt is blowing everywhere. It is not only necessary to hold fast the form of sound doctrine, but to reconquer lost territory. In spite of all this, our time of peril has its advantages; errors and mistakes are abandoned, and truth prevails. We are reminded of the words of Tertullian, "*Non nascuntur sed fiunt christiani*;" and therefore to the nations which have been received into the visible Church on earth by baptism we send forth the missionary to do the work of the evangelist. The Church is ever in danger of becoming a division instead of being one great and united army. I believe that a time of trial and danger is one best calculated to put fresh life into her, and so save her from falling into the terrible condition of being only a whited sepulchre.

Another great danger has been just pointed out, that is, the growing alienation of the masses from Christianity. I am ready to admit that their moral wretchedness is appalling, their illusions dangerous, and their passions unbridled, on condition that we,



on our side, will acknowledge our wretched selfishness and want of Christian pity for them. However in the wrong in many respects they may be, we should love rather than revile them, sympathize with them in their legitimate aspirations, separating the precious from the vile, pointing out to them where they take distorted views of justice, and sustaining them to the best of our power when they have right on their side—right against might. We must carry out practically before them the love and compassion which was shown by the Saviour when He fed the fainting and fasting multitudes in the desert, and we must endeavour to bridge over the social chasm which divides one class from another by the adoption of means outside of human devices, and drawn from the Divine sources of justice and charity. If such be the outcome of our dangers in these respects, peril will again be found to have been a blessing.

It will be the same with all the other dangers which have been pointed out, provided that we are zealous in the performance of those obligations which God has put upon us.

There is nothing in the terrible conflict of our time between Christianity and unbelief but what may become a source of great good to the Church by deepening her faith, strengthening her in all that is essential and enduring. For what, after all, can the fullest development of science produce that will prove conscience a dead letter and the Gospel a lie? I do not deny for a moment that the battle is raging around us. Its very fierceness constrains us Christians to gird up our loins, to put off all garments which would embarrass us in the conflict, to rid ourselves of all sacerdotal vestments, to throw aside all worthless traditions and false authority in order that with the sword of the Spirit in our hands we may throw ourselves into the midst of the fight with a pristine energy which has been too much relaxed in these days of ease and self-indulgence. By a resolute effort like this the Church will no longer be regarded as a weak and unimportant factor, but will prove herself to be, in the truest and most important sense, a true successor of the apostles.

If we would subdue the powers of darkness we must not seek to do so by means of rites and ceremonies. What was the answer of

the unclean spirits to the vagabond Jews at Ephesus who sought to cast them out of the possessed by means of their exorcisms? It was this: "Paul we know, and Christ we know, but who are ye?" It is in vain for us to expect that we shall triumph over the emissaries of darkness by means of services and formularies, be they ever so orthodox, if Christ be not with us by the power of His Spirit. It is the love and power of the Saviour that will bring these lost ones into His fold. It is His presence, that presence which we so earnestly seek in these great gatherings, which will deliver us out of all our distresses, and will make us come off more than conquerors over all the powers of evil.

WEDNESDAY, SEPTEMBER 3, 1884.

*COLONEL DE BUREN, OF BERNE, PRESIDED.*

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**The Religious Indifference Existing among Different  
Classes, and the Best Means of Meeting it.**

ADDRESS BY PROFESSOR CHRISTLIEB, OF BONN.

THE question of overcoming religious indifference is a characteristic problem of the Church life of the present day. How to contend against unbelief as shown in the assumptions of reason and arbitrary criticism, or in the self-exaltation and therefore self-deception of moral pride, in the enticing tones of earthly happiness, or in the gloomier prophetic tones of earthly suffering—this question has for a long time been a prominent one in the ecclesiastical life of the period and in the programme of the Evangelical Alliance, and there also it is likely to remain for some time to come. But behind and in closest connection with it comes another question which at the present day imposes itself upon us. It is an even more difficult and more menacing question, because it indicates a fatal advance of evil, namely, What is to be done with respect to the indifference of large portions of our Protestant people? How are the indifferent to be aroused, who have ceased to regard as of any importance the agitation of religious and Church questions, and have accustomed themselves to live simply for this world, and outside the shadow, if not of the Church, yet of her services, and of all theological and even religious questions. Infidelity still shows some interest in the

Christian truth against which it contends, at least so far as it contends earnestly. Where there is struggle there is always some life. But what is to be done with those in whom the last symptom of living interest in the struggle for truth and peace has passed, after a very short inward resistance, into cold, deathlike indifference and abstention from all religious thought? and with whom all incitements to the attainment of the highest blessings lapses into the frivolous and absolutely indifferent scepticism of Pilate's question, "What is truth?" or into the convenient agnostic preconception of not being able to know anything, and therefore not wishing to know anything, that is transcendental?

Hence the battle against this stage of inward aversion to Christianity is more difficult than against unbelieving contradiction, which usually precedes it. It is, however, only the more necessary, for indifference is not the last development of apostasy, it is only the temporary, idle, heavy calm that precedes the outbreak of the storm. Only one step further and it fights, breaks out into open enmity, and even into burning hatred and fanatical persecuting zeal against the adherents of the old faith. The long suppressed higher movements and better impulses of the godlike spirit, because they have ceased to suffer themselves to be roused to life in God by the spirit of truth through the Gospel, come as by an inward necessity and by a righteous destiny to be inflamed by the infernal spirit of falsehood, and what before appeared dead ashes becomes glowing lava which is hurled destructively against everything that dares to oppose the new belief, that the enjoyment of this world is alone sufficient to give happiness. Already here and there the dreadful flames of this hatred are shooting up out of the bottomless pit of atheistic nihilism and breaking through the solid roof of religious indifference.

Moreover, the inward aversion to Christianity in the stage of indifference is peculiarly infectious, and quickly spreads. Easily as many forms of unbelief find entrance, the practical example of indifference is still more contagious. Everything base in mankind, or, as the apostle says, the lust of the flesh, the lust of the eye, the pride of life, all the eager impulses of his thoroughly sinful nature to enjoy this world and profit as much as possible by it, inclines

him to this. In thousands of places, in numberless families, in hundreds of Christian congregations, and especially in many social circles, the evil of religious indifference is grievously developed by inward and outward causes, like the coral reefs which never cease day or night to put out fresh branches. Even where the Church succeeds to some extent, though with much difficulty, in keeping the people in general within the limits of Christian customs, one lights unexpectedly here and there on homes where religious indifference prevails, and which are not only desolate themselves, but render everything around them desolate also. One is thus suddenly confronted with the task of recovering extensive circles for the Church and for Christianity.

Therefore no time is to be lost. Against this growing plague, this petrifying process, all the living forces in churches, congregations, families, and Christian societies, are according to their means contending in a thousand ways, by preaching and services, by catechising and religious instruction, and by the cure of souls and by Inner Missions. And without question, preaching and the cure of souls are the chief means of fighting against all sin, and especially the sin of indifference. But have the methods and ways in which they have been hitherto made use of been found sufficient for a successful struggle against indifference? Is it not on the increase in many places, in spite of all the activity of the Church? Are there not dozens of parishes in which pastoral service is deficient? Is it not useless to hope in regard to thousands and tens of thousands in our large towns, that they will soon be brought back to an active participation in religious services and parish life, on which they have turned their backs for years, unless, to the old ways and means of making known the Gospel, new attempts be added for bringing the salvation that is in Christ again near to the straying, perishing multitudes, and to such as are falling victims to their indifference?

At all times, yea, in all classes of the community, there have been people indifferent to the claims of religion. But when this indifference shows itself not merely in individuals, when it begins to penetrate whole classes of the population, as it does at the present time; the working classes in almost all lands, and to some

extent also the large middle class, composed of the educated and half educated in the world of business and of official life; as it has already affected the learned and upper ranks of society, and is now affecting a considerable portion of the country population; then it has assumed the form of a disease so dangerous as to make the method of attacking its causes and preventing its spread a problem ten thousand times more important for the Church and theology than many other questions of the day. And this is the case at the present time. Hence our subject is one of actual urgency. Away, therefore, with the convenient optimism which cherishes the hope that everything will get better in time. The small average number of regular Church attendants in many parishes during the last two centuries, the surprisingly rapid increase of places of amusement and of beershops (when not prevented by the police); also, in many countries, the increase of perjury, suicide, and prostitution; the outbursts of revolutionary violence, which become more and more frequent, and which go even to the length of dynamite plots and wholesale murder—show that, in spite of all the exertions of the Churches and of Inner Missions, things are not generally improved among these classes of the people who are already unchristianized, and alienated from the Church; though lately in some countries (and also in Germany) there is unmistakably an advance towards a better state of things. Still evil, though in some respects manifestly restrained, is beginning to assume with greater clearness day by day its extreme diabolical forms of the spirit of lying and murder.

But away also with the false pessimism which, weak in faith and paralyzed with fear, despairs of a better future, and lets everything go as it will because there is no help for it. For, thank God, along with the increase of darkness on one side, there is an increase of light on the other; though the growth of weeds is greater, yet the wheat becomes ripener and stronger. What is good shows a constantly increasing power of resisting what is evil. In many countries, and also in our Fatherland, there is an increasing number of Evangelical witnesses for the truth, an awakening to the acknowledgment of the absolute necessity for a more faithful, a more general, and a more individual spiritual dealing with souls; a growing spirit of prayer, which our Evangelical Alliance endeavours

to foster, a continual increase of the institutions and associations of Christian faith and love for the purpose of seeking the lost, of bringing back the wandering, and of holding fast those who have been found.

Between the two extremes of thoughtless optimism and hopeless pessimism, the believing Christian takes a middle path, recognizing calmly and soberly the depth of the growing corruption, but believing firmly that He who is in us is greater than he who is in the world, and that our faith is already the victory which has overcome the world—even with all its indifference!

Let us, then, approach our subject without false confidence, and, at the same time, without false want of confidence, and let us try to make some contribution towards its solution—(1) by verifying the *fact* of the present religious indifference by some data: (2) by considering the *origin* of this melancholy phenomenon and by a rapid glance at the most important causes that contribute to it: and lastly, and especially, by looking at some of the chief means and ways of remedying it.

1. *The fact stated.* We live in a time when the influence of the large towns gives the tone to society. Population is continually passing from the country into the towns. Especially is this the case with the great towns, which become truly gigantic, and at a much quicker rate than formerly. And nowhere is religious indifference, or at least non-church-going, more obvious. True, indifference to church and worship is not exactly identical with religious indifference. The religion and godly fear of many who seldom attend public worship is not to be denied, but those who feel no need of any religious communion with others in most cases soon become indifferent to religion. For the religious impulse begets a certain activity and external manifestation, and the more a man becomes really conscious that he is destined to hold communion with God, the more does he recognize that he is destined to have fellowship with others. The solitary worship of God strives involuntarily to strengthen and complete itself through congregational worship. Where the latter is entirely wanting there the former generally succumbs. Family worship and even private prayer are seldom found amongst the habitual despisers of every

kind of congregational worship. Therefore the attendance at church is always one means of measuring religious life, although the high figures obtained by counting church frequenters here and there are not an infallible test, and they must consequently be used with caution.

Even in Scotland, so richly provided with churches, tens of thousands never go to church at all. In Edinburgh (according to English computation) of 290,000 inhabitants 40,000 go to church, and not half the population belong to regular church attendants.

In the much larger city of Glasgow, which with its suburbs has 705,000 inhabitants, on a particularly fine Sunday in 1882, there were only 112,688 people who went to church—not a sixth part. In the large towns of England the number amounts to 29 per cent. of the population; but in many smaller ones and in the country to 42 per cent. Similarly in New England—in Boston, for example—in April, 1882, on one Sunday 124,909 attendants at church were counted, or rather more than one-fourth of the inhabitants. In London, with its four millions of inhabitants, about 1,200,000 never visit a church. In many English towns, according to the latest computation, 90 per cent. of the working classes go neither to church nor chapel. Of the very poor still fewer are to be seen at a religious service. The Roman Catholic Church also cannot get the masses in the large towns to go to church any better. In Europe and South America, at the present day, the greater part are quickly going over from Romanism to complete unbelief. I may just mention, for example, that in Paris scarcely any of the male population go to church. Credible voices inform us that in this city there is scarcely a working man who is not a freethinker: The women are under the dominion of the priesthood, the men are mostly unbelievers.

And what shall I say of non-attendance at church and religious indifference in Germany? Perhaps here silence would be the most eloquent witness. Nowhere else, throughout the whole Protestant world, is there such church destitution as in some of our large towns; not only are there disgracefully few churches, but these few for the most part remain nearly empty. Thus in Berlin, as is well known, there are only forty churches, and some of these



small ones, for a million Protestants; and in the suburbs, in parishes of from 60,000 to 80,000 inhabitants, there is often only one church with a couple of clergymen. In the year 1571 Berlin had nine churches for 12,000 inhabitants, and at the present time only, on an average, one for every 25,000 Protestant inhabitants. Without question, in many parishes, church attendance has greatly improved of late; but if out of a million Protestants not more than from 20,000 to 25,000 can be reckoned as *regular* church attendants, that is two, or at most three, out of every hundred Protestants—how small is this percentage in comparison with the 29 per cent. in the large towns of England! But Berlin does not furnish a rule by which to judge of the whole kingdom; the circumstances there are, in many respects, quite exceptional. In no country need one be more on one's guard against generalizations from one example than in Germany, where not only a great difference often exists between north and south, east and west, but also between neighbouring districts and provinces, both in respect to prevailing religious customs or decided alienation from the Church.

In one district church attendance and religious activity will bear comparison with most countries; in others, the empty churches show the prevailing indifference. But even if we carefully keep this in view the fact remains, that our large towns, such as Hamburg, Magdeburg, Lubeck, and others, approach very nearly to the capital in their neglect of public worship. Hamburg, in fact, with about 5,000 regular church attendants, and about 300,000 inhabitants, does not quite reach the percentage of Berlin.

One cannot say that religious indifference is confined to the towns; certainly the good old Christian customs exist in many, one may say in most, parts of Germany; but, alas! this does not apply to all. There are districts where the attractive power of preaching is very small, and the churches are as empty as in many towns, notwithstanding the fact that the clergy of the present day stand much higher in culture and morals than eighty years ago. In many districts the poor peasants, when they have worked for the large landowners the whole week for scanty, and often quite insufficient, wages, attend to their own houses and fields on Sunday, and many pass the Lord's day in drinking and sleeping. There

are also in the eastern part of Germany village communities who have become accustomed not to go to church, because for years they have had no pastor, for the want of clergymen is not entirely supplied, although for some years the number of theological students has shown a pleasing increase. And if we inquire further into—

2. *The Cause* of this increasing indifference it is apparent that it is the product of many causes—a combination of mental, moral, social, and ecclesiastical influences.

From of old, and especially in the present day, all forms of unbelief meet in the tendency to discredit and deny the claims of the Christian Church to be the bearer of a revelation from God, but it is just this claim that gives the deepest religious interest. If that falls through, what is left of Christianity has very little attractive power. Hence the empty churches of most of the rationalistic preachers, who still form, in Germany, a small minority. The real living interest of faith depends, not on the human shell, but on the Divine kernel; therefore wherever faith in the absolute revelation of God in Christ vanishes, there indifference gains the upper hand. This tendency to depreciate our faith is promoted by one portion of the theology of the present day, as well as by other sciences. One-sided negative criticism seeks to let the divinely prophetic contents of the Old Testament shrivel up into a human secular history, to deprive the Old Testament of its directly Messianic prophecies, to represent the testimony of its historical books as for the most part invented for a purpose, and thereby robs it of its chief beauty. In regard to the New Testament, it seeks, by historico-critical methods or by a forced exegesis, to deprive of its dogmatic value the powerful testimony given by Christ Himself and by His apostles to the Divinity of Christ, and His work of redemption, in order that the son of Joseph and the sinless teacher of Nazareth, may alone remain.

The consequences of all this are manifest. At the present day of how little value is the Old Testament in the eyes of many learned men (I do not say of the people); how many a theological student, who succumbs to the influence of this theology, becomes more and more indifferent to the poor, shorn Scriptures, and loses his enthusiasm for the calling of a preacher—as such an one once

complained to me, "I have no longer any pleasure in the Bible." Whilst formerly unbelief disputed earnestly and circumstantially the actual fact of miracles and supernatural cures, &c., the rationalists of the new school, to whom only the ethical is of any value, deny the religious importance of such questions, and thus cripple all interest in their deeper investigation, although the highest ethics, namely, Divine mercy or holy justice, are not by any means far removed. Whilst under the title of a battle against "Metaphysics in Theology" they remove the objective background from personal Christian faith, they also take away, though with the best intentions, the living root from which it draws its strength. And whilst they put aside under the name of mysticism or pietism our personal relation to the incarnate Redeemer, they destroy, though involuntarily, the source of Evangelical morality; and the result is an indifference to all supernatural and special revelation of God (in contra-distinction from the universal), that is, against the fundamentals of our faith, and thus consequently the bridge is built for agnosticism, which denies the possibility of any knowledge of the supernatural, and which, supported by philosophy and science, has, of late, considerably spread in the English-speaking countries.

With all their privileges and merits, many universities of the present day (and I am not thinking especially of German ones) become for many youths hot-beds of indifference as regards the Church and Christianity. And it will be hardly better in the medical profession and in official circles, so long as so many leaders of science take pleasure in polite indifference to the Church, look down with pity on theological questions, and even here and there pretend not to acknowledge theology (or certainly some branches of it) as any longer on the same footing as the other sciences.

And as regards popular education, the thrusting of religion out of its fundamental and central position in connection with the same, and lowering it to the level of other subjects, as was the case when undenominational schools were introduced, there necessarily followed a depreciation of religion in the minds of the people. That the introduction of undenominational schools in Germany had to be given up through the growing dislike of the people, is a good sign of the abiding power of real religious feeling in our people

(especially in the country) in spite of all hurtful influences. But in other places these efforts continue to produce their sad results, though not without opposition from earnest Christians (for example, in Holland). Ten years ago, in the flourishing period of liberalism, it was possible in our country at the general meeting of school teachers to declare, amid general approbation, "May the creedless Christianity of charity be the religion of Germany!" At the present time, the positive Christian teachers meet together, and such a speech, thank God, would not meet with the same acceptance; but where it would, the question as to the reason of the indifference to Church and religion scarcely requires any further answer. The struggle against the Biblical dogmas of our confessions of faith, very soon leads to the reduction of Christian belief into superficial morality, which endeavours to adorn itself, though unjustly, with the name of charity, whilst it destroys the sources of real charity as they flow from Divine revelation, and so unintentionally lets loose, even to utter carnality, the forces of natural selfishness, for many who cannot reach the steep heights of philosophy.

Therefore may it not be hinted that those educationists in the home, the school, and general society who employ every means against crime, except the deepest and most effectual; namely, the laying hold of the Christian conscience, the appealing to God's will and holy ordinances, to Christ and His Gospel, will increase religious indifference in Christian countries? Where this last source of all authority does not occupy the foreground, let no one be surprised if very soon no authority stands firm, and the spirit of lawlessness and irreligion spreads. Further; is not this spirit greatly fostered in all families where there is no family prayer, and no grace before meals, as also in all companies and societies, both of the higher and lower classes, in which the name of Christ cannot be mentioned without exposing one's self to the suspicion of over-religiousness (*pietisterei*)? Is it not fostered by private libraries in which only poems, romances, and other amusing literature are found, but no books for edification; also in ordinary business life by all sorts of practices and evil arts, because those entering on such callings get their consciences blunted, and their selfishness

(that enemy of all religious feeling) incited, and are led to make the greatest possible profit out of this world? This, then, is often the origin of those modern hearts from the stone-age, those happy, *blasé*, selfish natures, from which all attempts at deeper religious influences hopelessly rebound.

Here, riches deaden the conscience, and prevent a deeper self-inspection; there, poverty and social oppression make people bitter against God and man. Here, an attractive, thoughtless, and especially an immoral life leads to unbelief and to aversion towards real religion; there, drunkenness has destroyed the necessary strength of will. Yes, even the moral and social relations of the present day and the increasing rage for culture become, for many, a source of religious indifference. This is shown by every glance at public life, and especially by the pernicious influence of a great part of the press.

When thousands of the State *employés* are not allowed that measure of Sunday rest which is granted to some extent in other countries, even where the pressure of business is greater; when, as in the previous decade (it is to be hoped that this will not happen again) high courts, ever and anon, held their sittings on Sunday, must not this day, and with it God's service and religion, lose their real significance as regards this life in the eyes of the officials? When most of our large daily papers still serve intellectually and materially the purposes of Reformed Judaism; when they, as is well known, have taken every opportunity for years to drag into the dust the Church and positive Christian science, and at the same time to glorify pantheistic or negative criticism—need we still inquire into the causes of religious indifference?

Can such poison trickle drop by drop and day by day on the remains of religious feeling, and will they not at length die out in many readers? Will not the effect be indifference? True, here also we can observe of late some improvement; a Christian press is now, thank God, making its way, though slowly, amongst us. But we are still suffering from the effects of the seed sown in 1870—the roots of the present religious indifference of many run back to the previous decade.

But still we should do wrong if we sought the causes entirely

outside ourselves, and not partly also in ecclesiastical conditions. That the Rationalists (who however with us are a small minority, as before remarked) generally preach the churches empty, this is a general and old experience. What little vital power the Unitarian Churches in America show in comparison with the Trinitarian! they are so wanting in sufficient theological after-growth that many are already doomed to dissolution. Elsewhere the want of churches, and especially of spiritual supervision, the too great delay in dividing a large parish into small districts, that can be superintended, show that the Church is also to blame. The increasing study of theology amongst us Germans gives us hope for a better future; but at the present we are, in this respect, behind many other countries and churches. Amongst the Romanists, there is one priest for 700 or 800 people; in England, a clergyman for 688 Protestants; in the United States, one for 600; among the Jews, one rabbi for 226 people; and in the old provinces of Prussia one pastor on an average for 1,868 Protestants, in larger parishes, very often one for 8,000 and more, and in some large town parishes, one for 8,000. But where there is no want of churches and clergy (and I am now thinking of various countries and languages) the cold, stiff service, performed as if from duty and habit, has for very many a deadening influence. It is a great thing when through divine service and preaching a witness against sin is given, a Christian conscience in respect to gross unrighteousness and crime is maintained in the congregation, and salvation through Christ is preached. But how often does it happen, and indeed in all churches; that the preaching that was for a time so powerful becomes gradually tame and without any power to move the hearers. The clergyman once struggled against the common curse of half-heartedness and lukewarmness, but with little success; now, tired of the fruitless conflict, he avoids startling texts, in order not to offend. Congregation and preacher have long accustomed themselves not to expect any lasting effect from his exhortations. He still calls for the highest attainment, a life of faith, of love, of holiness, but one feels that he himself has very little hope that his counsel will be followed; in fact, the hearers could not, without a renewing of the heart, follow him, and so to teachers

and hearers, after a service performed as a matter of duty, everything will remain almost as before. And this has in time a deadening influence, making people indifferent, and leading them to desire a more satisfying cult. When so many, and widely spread causes, work together to explain the religious indifference of the present day, one must be almost astonished, that in spite of all this, so much religious feeling still remains in the people, and so our last question is still more important.

8. *The Remedy.* The ways and means for destroying this indifferentism are as manifold as its causes and origin. With the discovery of the cause the way of prevention is shown. Whatever contributes to cut off these influences, to fight against unbelief, immorality, and excess, to limit their influence, or eradicate their roots, especially every powerful awakening sermon, every earnest prayer and faithful intercession, every elevating religious service, every pious hymn, every quiet example of Christian faith and life, and Christian love and suffering, every instruction in the home or school, given in the spirit of Christ, every measure calculated to promote wise, God-fearing education and Christian legislation, every effort towards the due observance of Sunday, and the making it a day of rest, every friendly visit of a pastor or home missionary, every helping hand of a deacon or deaconess, or of whoever it may be, offered in Christian love, every successful attack on present or threatening misery on the part of the Inner Mission; much also that contributes to the removal of social evils, and external dangers, and to the creation of a more tolerable existence, homes for the lowest classes more fit for human beings, everything that in a Christian sense is encouraging, awakening, and edifying in word and deed, in writing and in the press, from the learned defence of the faith and scientific exposition of its deep things, even to the smallest tract for the people; every emphatic testimony for Christian truth, particularly that given by the laity in virtue of the universal priesthood—these are all so many means of opposing indifferentism. The struggle against this is already begun; we have not, thank God, to call it into existence. From the iron tongue of the bells to the heart-stirring voices of the children, out of whose mouth the Lord ordaineth praise, even to the thousand

voices in nature praising God, there resounds on all sides in the ears of the indifferent, "Offer God thanks," "Wake thou that sleepest, and arise from the dead."

Of all these Christian influences and means for fighting against indifference, without question, the most important and indispensable are especially preaching and pastoral care, with sound evangelical instruction in the upper and lower schools; and the spread of a Christian press and literature, even to the almanack of the poor man. Without their universal and effectual power the sources of religious indifference will continue their devastating course.

The clergyman who has to complain of this should, before employing extraordinary methods, ask himself whether he has used the ordinary methods in a powerful, convincing, and adequate manner, such as preaching, Sunday evening services, Bible-classes, the cure of souls, and house-to-house visitation. What contributes to make the preaching of the Gospel more real and more attractive, more readily understood and more convincing; the presentation of the Word and Sacraments in the worship and in the cure of souls more effectual; everything that tends to form more able and spirit-anointed servants in word, and more zealous and holy pastors, all progress in true Christian science; everything also that contributes to bring about a more effectual acknowledgment of the morally religious and educational power of Christianity, even to the employment of art, so as by speech, by music, and by pictures to bring it before the eyes and ears of the people? All this works in its way towards the removal of indifference. And in the employment of such general Church methods for the awakening and fostering of religious feeling the great end must be continually kept in view in regard to all the extraordinary methods which come up for consideration.

To satisfy the need of companionship amongst young people, and as a counterpoise to worldly, injurious society, Christian Associations for young men and women, and in larger places for men, will be most useful. These associations have of late been increased (in Germany also), but have not yet become sufficiently widespread. Let the clergy seek, as in some measure they are



doing, to stimulate these associations by friendly support, and let them so labour, according to their ability, that the religious and especially the intellectual needs of the members may be satisfied, and that a Christian tone and spirit may be the prevailing one. The cultivation of sacred music, which everywhere proves so elevating, as well as attractive, will be an indispensable factor. By such attention to the more advanced among our young people a broad afflux will soon be cut off from the swamp of indifferentism.

I think this is evident, and also that the more serious and widespread the evil is, the more necessary is the universal grappling with the task of combating it, by various means and ways, as already pointed out. If some individuals may be called and prepared for this work more than others, still we must not devolve this Christian duty on specially called sections of the community, if the victories of life in God over the death of indifference are not to be merely isolated cases. Oh, if the really religious people in every class and calling would fix their eyes on the indifferent in their own class, and consider, before God, in what way they were best to be approached, if they would use faithfully the opportunities given them by God, according to His and not according to our plan—how soon would indifference decrease amongst high and low, and Christian ideas and Christian customs again press forward victoriously in all departments of life!

How this universal duty extends in many particulars, not only to the preachers of the Gospel, but also to all heads of Christian households, public servants, and business people, but especially to teachers, authors, and journalists, I need not further explain. In all times, *real Christians* in all callings have afforded the chief testimony to the truth of Christianity, and also the chief means of spreading it. We only ask further, What special plan can be added to these general means and levers in the Church and congregation in order to remove this indifference so destructively at work around us? And here we must first of all bear in mind that not everything that in one country and among one people proves a means of awakening the indifferent, can or should be at once transplanted into all others. Independently of regular preaching and the cure of souls by the Churches and the Inner Mission, independently of Chris-

tian instruction and the spread of Christian literature, the necessity for which is everywhere apparent, and which, in a greater or less degree, is everywhere going on—extraordinary means must be tested by the peculiarities of the people in question, and, as I observed before, must be adapted, not only to the minds of the people, but to their whole historical development. Thoughtful races are to be reached in a somewhat different way from those which are easily moved. The indifferent who have been brought up and educated in a Christian manner cannot be treated like those who have remained in perfect ignorance and coarseness. And then, in some cases, you must seek not only from what general causes, but also from what particular local causes and conditions, the lowering of the religious life has principally risen. The present is often to be explained by the past, and the longer an evil has existed so much the more thorough must be the means employed, and as a rule so much the longer will it take to eradicate it. But with all the differences in the ways of reaching peculiar cases, similar needs and necessities lead to similar means of help. Let us pass on to those of which among the friends of God there can be no doubt.

First, let people recognize the *necessity of evangelizing anew large sections of the people*, despite their being called Christians—the difficult task inherited from our forefathers, but pressing still more heavily on their descendants, of winning back to Christianity and the Church of almost entire classes; and let them no longer hide from themselves that the means hitherto employed to keep the people under the influences of the means of grace are in many places quite insufficient. In spite of the ordinary methods employed, both in the State and the Free Churches, in spite of all the blessings attending the growing activity of the Inner Mission, unbelief and immorality, irreligion and indifference to Divine and human ordinances, remain in such overwhelming proportions in certain circles, and here and there have grown to such a frightful extent, that the necessity of strengthening and supplementing the means hitherto used is strongly pressed upon us. From the acknowledgment of this fact have arisen our Town Missions, Bible and Tract Societies, our Colportage Societies, our Evangelistic Societies, with their missionaries and travelling preachers, the argumentative lectures for

educated people in the towns. Moreover, in many places there have been for some time special efforts at evangelization, namely, addresses for the irreligious portion of the people by lay evangelists. As long ago in many Free Churches, so now in the National Churches the necessity for more active evangelistic efforts is felt by many Anglican bishops, and the chief pastors in Germany agree as to the appropriateness of lay preaching within certain Church limits. Practical theology also will not be able much longer to avoid the question of the revival of the lay diaconate and of evangelistic effort (and certainly not for the heathen alone), and the difficult problem of their free and yet orderly incorporation with the existing Church organs. And to our Inner Mission there would be wanting just that central point which strengthens all its branches, if it took hold only of single ramifications of moral and religious misery, and not of its main stem and roots—that is, if it avoided the question about the means of reaching and winning back the masses who no longer attend church.

This is, at the present time, and will be more and more, the question of questions for the Church's Inner Mission; all its branches lead up to this central problem. Accepting it or neglecting it will be the touchstone of the fidelity of our National Church in large and small matters, and will show whether the gigantic parishes of our large towns can continue in their present size. Therefore, once more, let every one recognize the necessity of more active evangelization. Then let every one hold firmly to the belief in the Divine power of the Gospel to grasp and overcome the present indifference. It is not we men who can create new life in those who are spiritually dead, it is God's Word and Spirit. The old, faithful, simple Gospel of the free grace of God in Christ, of repentance and faith as the way to salvation for all sinners, remains the one great means of awakening, outside of which we have to seek new ones, to make an opening for the glimmering spark of a longing after God and true peace, buried though it be beneath rubbish, and fan it into a flame of longing after righteousness. And at the present time the belief in the all-sufficiency of this Gospel is much easier for us. The possibility of reaching the most indifferent through it shows that what has already happened will happen again in our days.

What hard ground, for example, is Roman Catholic Paris, in which, besides all the hindrances of unbelief, worldliness, and political party feeling, Church prejudices stand opposed to the messengers of the Gospel. Nevertheless what wonderful entrance the persevering Evangelistic labours of the Rev. Mr. McAll and his helpers have obtained into the most morally corrupt districts into which no one was willing to enter without the protection of the police! According to the latest information this Mission has, in Paris alone, thirty-one stations for making known the Gospel, and in the hired halls thousands daily listen to the simple discourses of the Evangelists, and already this simple and healthy way of evangelizing indifferent (nominal) Christians has spread to Rouen, Marseilles, Lyons, Toulon, Bordeaux, and other places, and even to Corsica and Algiers.

In Germany, also, and in Switzerland, we have experienced during the last few years that hundreds and often thousands have been present in public halls at the addresses of ordained and unordained Evangelists, and that not once or twice from curiosity, but for a long time, so that many receive deep impressions; and when to the awakening call the necessary spiritual instruction is added, they are for ever emancipated by the will of God from their former indifference (for example, in Basle). Also in Berlin an Evangelist, introduced by one of the Church pastors, was able for months, on every weekday evening, to collect in various rooms, to listen to the simple, powerful message of salvation, hundreds who, for a long time, had not been touched by any Church influence. Even among the working classes, so thoroughly alienated from Christianity, the knowledge that Christianity alone has the power to save in all distresses is making its victorious way in numerous assemblies. Not to speak of the Christian Associations for men and youths, which are increasing in every town, through the work of the town missionaries, and the successful reaching of many indifferent people through these means (see the increasing number of baptisms, Church marriages, and Church burials) or the efforts of single individuals to bring particular classes, such as cabmen, porters, waiters, &c., under the influence of the Gospel, by tea-meetings, addresses, and tracts; these meetings constantly show

that in the midst of the religious indifference of the large towns these people are not so difficult to reach as might have been feared. So a few years back the happy thought of providing a printed sermon (at about half a farthing) for the many who have no Sunday rest, such as railway servants, postmen, and the like, has so quickly taken root, that at the present time 87,000 sermons are distributed every week, by the town missionaries, by children, and here and there by Christian students, to those deprived of Sunday rest; they are eagerly accepted by Protestants and Romanists, and go from Berlin to Hungary. There is no question but that pure, edifying Christian instruction is willingly accepted by our people, and similar efforts at evangelization at the present time prove the same thing in Denmark and Scandinavia.

And England? Only to mention the latest, how has the Evangelist Moody during last winter, from November to the beginning of the summer, attracted such masses of the people from various parts of London, who were formerly indifferent and belonging to no section of the Church, so that every day (Saturday excepted) from 4,000 to 6,000 grown-up people gathered to hear him? Clergy and laity from the Established and Free Churches made great efforts to attract non-church-goers and persons once regarded as hopeless. But the chief attractive power was, and remains, the pure, interdenominational Gospel sung or preached, without much art, without constraint and rhetoric, fresh and natural, readily understood by the humblest, illustrated by many examples from life, every point made clear, without wearisome abstractions. Here, in a few months, the Evangelical message has reached hundreds of thousands, who could not be brought into church or chapel, the lowest labourers and street-sweepers, drunkards and beggars, even unbelievers and mockers in the higher classes. And as Mr. Moody always works in union with the clergy and Christian laity of the district, and does not attempt to found any new Church on the old, but only to strengthen and animate the existing ones, numbers of his hearers were not only superficially moved, but placed in personal intercourse with the religious teachers of the neighbourhood, so that they soon joined existing Churches according to their own choice, and, as far as one can see, were delivered from their former

indifference. I watched this movement myself in March and April of the present year.

I pass over similar results of the labours of Moody and other evangelists who, like him, do not work in a sectarian spirit, results which can be attested in a number of towns of England, Scotland, and America, even in the university towns, such as Oxford, and particularly Cambridge, where, two years ago, his powerful addresses quickly closed the mouths of hundreds of students who had intended politely to deride him, and continue to the present day to bring forth all sorts of spiritual fruit. The simple preaching of the Gospel, the loving, earnest appeal to the conscience, together with the message of salvation delivered in an earnest, prayerful spirit, and continued with the orthotomy of the word (2 Tim. ii. 15), that is, with the proper dividing and employment of the Gospel according to the needs of various individuals, in private spiritual conversation—this it is which overcomes the indifference of many. Here, it is preaching hand in hand with external loving service (as at the free breakfasts on Sunday mornings for the very poor, in Edinburgh and other places), or united with medical help for the sick body (as at the stations of the medical missions in many towns of Great Britain, with a free distribution of medicines, together with evangelistic meetings for the poor held by Christian doctors); there, it is evangelization united with instruction, whether amongst the neglected youth or adults.

All this is sufficient proof that the old Gospel can of itself, at the present day, awake indifferentism to new life, even under very unfavourable and trying conditions. The inward Divine power of Christian truth in the mouth of a popular, earnest, holy witness is enough. The more this means is valued and right feeling towards the Church is again evoked, so much the more quickly will a Christian spirit pervade legislation for the protection of fundamental Christian rights (*e.g.*, Sunday rest), and the introduction of the necessary social reforms, which are of the greatest importance for the moral and religious life of the people.

If, however, not sensational means, but only such as are in conformity with the word and the spirit of the New Testament are to be used, what else can be adopted besides the above-mentioned

ecclesiastical and voluntary forms of activity with a view to the recovery of the indifferent? What has been already said contains the answer. From the great results already experienced we see that it is evangelists, peculiarly endowed by God, that are required. We need, particularly in our large towns, the more general and systematic re-establishment of evangelists in connection with the Church, with a view to strengthen and supplement, not to supplant the present clerical office and its regular work of preaching, which in this age is of paramount importance.

When the Apostle says, "He gave some to be apostles, some prophets, some evangelists, some pastors and teachers" (Ephes. iv. 11), by evangelists, I understand such helpers in the service of the Word as had no regular office in any single congregation, but under the guidance and oversight of the Apostles, now in one place and now in another; as the deacon and evangelist, Philip, made known the word of the kingdom throughout a whole district, urged men to become members thereof, and to a real personal enjoyment of its mercies, and so prepared the way for the teaching of the Apostles; or else they continued to make known the Gospel in the churches already founded by the Apostles (2 Tim. iv. 5, "Do the work of an evangelist.") This apostolic institution, which was retained in the primitive Church for a considerable time, has long ago been recognized as indispensable throughout the whole Protestant missionary world; and has become an invaluable means for spreading the Gospel. Why, then, not employ it throughout Christendom, wherever through the alienation of many from Christianity, or through their lapsing into indifference, large regions have to be reconquered; and especially when the strength of the regular clergy is no longer sufficient? The difference which certainly exists between perfect heathens and baptized but indifferent nominal Christians, and which cannot be ignored, must certainly lead to different methods of procedure; but it does not excuse the Church from her duty of employing all sound Evangelical means and ways for the awakening of such as are spiritually dead. The essential feature of this institution has existed, though partly under other names, in many Churches, which, from their very beginning, have been independent of the State, and has been remarkably

serviceable in strengthening them both inwardly and outwardly; therefore why should not the National Church make use of it where their other means are insufficient?

The beginnings of such an institution are to be seen nearly everywhere within the Church, springing up spontaneously, not through any pressure from without, but as the result of her own necessities. Already our town missions tend towards the realization of this idea. Still more is this so with our Evangelical, pastoral aid, and home missionary societies, in different parts of Germany and Switzerland, particularly also in Denmark, Sweden, and Norway, with their evangelists and home missionaries, lay preachers, Bible-readers, and colporteurs. But it is now necessary to acknowledge these beginnings, which have in some measure got beyond the period of experiment (with its almost unavoidable mistakes), and to confer on them a more systematic organization under the fostering care of the Church; and, as before remarked, to seek for the right ways in order to their more fair and yet orderly incorporation with the existing Church ordinances, especially where the needs of the Church are most pressing, and the regular appliances are no longer sufficient. Our Churches have revived the old institutions of deacons and deaconesses; now it is high time to re-establish the office of evangelist.

What are these evangelists to be? I answer clergy and laity, and the latter, if possible, from all stations even from the highest; but, under present circumstances, not exclusively clergy or learned theologians. Certainly these latter can do much as evangelists among the indifferent, even apart from the new evangelistic element which may already be made use of for preaching and the cure of souls.

Certainly the clergy themselves are everywhere the most natural evangelists. Ought not their general and special theological training and their pastoral experience to give them a special fitness for such work? But do their numbers and their strength, and in many cases their zeal and endowments, render them everywhere sufficient for present necessities? Many of them, indeed, in addition to general didactic and homiletical gifts, possess special evangelistic qualifications, and have given proof of this by many



blessed results. But in how many cases is it plainly to be seen that they have far greater power to edify the church-going portion of their people, than to arouse the indifferent to new life! And little as the two gifts may differ, yet it should be acknowledged that the power of awakening is a special function of the general gift of preaching; learned preachers are very often less fitted for it than many popular lay evangelists, as the experience of the last few years plainly proves; whilst, on the contrary, the gift of leading forward and edifying is generally wanting in such evangelists, because their theological attainments are insufficient, particularly in the case of the more educated congregations.

Why, therefore, should we not strengthen the testimony of the former, and supplement their power for good, by laymen properly trained as evangelists? Do not our Parliaments, the orators in all kinds of clubs, the speakers in many meetings for edification show what oratorical gifts laymen and self-taught theologians may possess? Are then some few Free Churches to avail themselves systematically of their gifts, and not also the great National Churches to whom an immensely wider field is open for discovering the unused powers and treasures among their laity? In living spiritual congregations, as in the primitive Church at Jerusalem, every member is surely bound to act as an evangelist. And yet the Lord "gave some to be apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints unto the work of ministering, unto the building up of the body of Christ"—not as if they were all entrusted with one particular office, the necessity of which we maintain (see above), but they must all work together for the edifying of the body of Christ, and the offices must be so arranged as to bring into play the universal priesthood. For all talents, even the spiritual gifts of the laity, are to be employed for the common advantage. That the clergy alone can, and ought to do, everything for the edifying of the body of Christ, is a prejudice dating from Romanist times, but which has prevailed only too long in many places, to the injury of spiritual life, but is now happily fast vanishing, even in the Lutheran Church. At the present time, therefore, the most strenuous supporters of that Church will be less shocked,

when I courageously say, "Not merely clergymen, but lay evangelists."

And what sort of people should they be? As before remarked, they must be God-anointed, sanctified, and yet, withal, humble men, acquainted with the life and language of the people, and above all endowed with the evangelistic gift of speaking in a popular, intelligible manner, of presenting truth in its concrete form, of pressing home the truth so as to awaken the thoughtless, the frivolous, and the indifferent; men of earnest prayer who struggle day and night against the powers of darkness, modest in their claims, full of self-denial, above all, free from the vain ambition of putting the office of the clergy into the shade by their gift. For the temptation to be vain-glorious is anything but small amongst half-educated theologians, although it is one that may be resisted, as the most successful evangelists of the present day are proving. They must not want to preach better than the pastors, but rather more naturally and simply, confining themselves to the main points of doctrine, less abstract, free from the restraint of homiletical rules, easier to be understood by the masses, drawing their modes of speech and their illustrations more directly from the notions and needs of the people. They must be conscious of the limits both of their gifts and of their knowledge, they must quietly leave to the pastors, with their resources of theological learning, the deeper and more all-sided art of always bringing forth something new in the exposition of Scripture for the Sabbath edification; and they must be contented to be pioneers of the Word.

What we need for the evangelization of the indifferent in our great National Churches, next to an increased number of earnest preachers and pastors, is a class of men who in general and theological culture stand about midway between our town missionaries and the pastors, Christian popular orators who, together with genuine popular talent in their addresses and expressions, have at the same time enough culture and dialectic power to appear before larger assemblies of indifferent people, or even of opponents, and to refute all the customary objections of unbelief and the pretext of not being able—which means not being willing—to believe. By

merely theological instruction we cannot obtain such men as these. Man cannot make precious stones—he can only polish and set them. The Lord must impart the special evangelistic gift; but the man to whom it is given can be so far furnished with theological weapons as to be fit for evangelistic work in this somewhat higher sense. Institutions for this purpose, which amongst us are either still wanting, or only in their infancy (*e.g.*, the Evangelization Society at Bonn), will be formed as soon as the usefulness of the evangelistic office is more universally acknowledged. Let us, therefore, first of all seek to discover evangelistic gifts among the laity, particularly in Young Men's and Adults' Christian Associations, let us instruct them and furnish them with the necessary knowledge, and then place them where indifference is most widely spread, and where the strength of the Church is most deficient. I repeat, if learned theologians possess this gift, so much the better; but let us seek for it in every rank of life, so that if possible we may get good evangelists from all, that thus the indifferent in all classes of society may be reached by those in their own station, for this generally promises the most certain results.

Doubtless lay evangelization is a humiliating thing for the Church. It is the actual confession of the inadequateness of Church resources, and frequently of long years of neglect on the part of the Church. Hence many require time to reconcile themselves to this position of affairs, and whoever has ceased to feel the numbing of spiritual life in a congregation, and has come to regard this lifelessness as its normal state, for him certainly a fresh effort to win the indifferent masses through pastoral methods will not be agreeable, still less through lay evangelization. But a man whose heart is oppressed by the spiritual wants of a great portion of his parish—as is the case at the present time with very many of the clergy of the National Churches of Scotland, England, and Scandinavia—he will learn to give up his original scruples, when he sees that other congregations have gained inward power through the services of faithful, modest evangelists, who have succeeded, by God's help, in reaching many indifferent and erring people, and who then have given over these fresh converts to faithful Church pastors for further instruction, as has already happened in many congrega-

tions of those countries, and as is still the case. The actual gain for the Church itself will open the eyes of many, according to the words: "By their fruits ye shall know them."

But what position is the evangelist to take, and what work is he to do in order to attain to this end? May I be allowed, in conclusion, especially in view of the great National Churches, to point out some of the main lines of procedure hitherto adopted, and which have been found to work well.

The evangelist (whether clergyman or lay preacher) who in parishes of the National Churches wishes to reach the masses must be sure to go where the Lord plainly opens a door for him, by the Church authorities of the parish inviting him, introducing and supporting him with their influence, and by earnest Christians showing themselves willing to forward his work by counsel and deed. He should also—at any rate at the first meeting—be introduced by one of the clergy of the place. Much mistrust, many evil suspicions that after all he may only have come to entice people from the old church to a new one, will be prevented. With us in Germany, and I think in other places also, experience has taught (particularly in Berlin) that if evangelists come with the view of founding churches, and take a position altogether apart from the regular preachers, or if they allow themselves to be called to a parish by people who have already fallen out with the Church, their sphere of action is from the beginning so circumscribed that they do not at all reach the masses of the indifferent even in the lower classes, not to mention the middle and upper ones. There, indeed, they may almost wholly unobserved sow seed in small circles, and win single souls; but after decades of long labour they have effected nothing but the foundation of a small independent congregation. This no one can call evangelization amongst the masses. But if the evangelist take his position in union with the Church authorities, and if he besides possesses the necessary inward endowments, he can, as experience shows, even on hard ground, soon bring the Gospel home to hundreds. Let him, therefore, seek co-operation with the clergy of the place, who themselves preach the pure Gospel and are earnest pastors, and thus prevent from the outset any idea of sectarianism (*separatismus*). Let him

take his stand honourably on the ground of regular Church ordinances, and keep clear of separatist views and questions of Church organization, with which he has nothing to do in his capacity of evangelist to the indifferent and irreligious. Thus he will be a blessing to a National Church.

Let him send out invitations to public-halls, concert-rooms, and such-like places, for a sort of free and pleasant evening; and especially when his aim is to reach the lower orders, that so these people may come in their ordinary dress. Experience has shown that on account of their dress you cannot easily get the very poor into churches; it is much easier to get them into halls which no one need be ashamed to enter in poor attire. An evangelist from the higher classes, or from the nobility, of whom there are some everywhere at the present time, will naturally make use of the drawing-rooms of the upper classes which may be open to him, in order to reach the indifferent in those classes.

If the place is a large town and the masses of indifferent people enormous, then it is advisable to divide them into sections, partly according to sex, partly according to their different employments; and to have separate meetings for workmen, coachmen, postmen, waiters, &c.; and then for these separate classes and their further instruction, to found special branch associations of the Inner Mission.

The addresses should present the simple Gospel, and should be lively, arousing, easy to be understood, hearty, with pressing invitations to come to the Lord, and to partake of the blessings of His kingdom; very earnest and solemn, though, as compared with Church sermons, a little more free; an emphatic revelation of the danger of living without God, for when that is once recognized indifference ceases. But coupled with every earnest exhortation to an honest and humble self-examination before God, there must also be an earnest setting forth of the mercy and love of God in Christ—of the cross of Christ, and of the free access ever open to this only source of salvation and peace. Let him not attack other Evangelical Churches, but only sin and thoughtlessness, nor touch harshly on peculiar denominational doctrines, because this, as a rule, only awakens doubt and criticism; but limit himself to the common central truths of the Gospel, and certainly never without a text; for out of the

Word of God, and not through the formulas of men, the Spirit of God speaks to the heart, and calls forth the real thirst after righteousness.

Let the evangelist with hearty sympathy picture to himself the misery and temptations of Christless souls destitute of peace and hope, and who are even sinking into utter despondency; let him speak to them with the voice of deepest compassion and tenderness, like the Good Shepherd who said, "Come unto Me, all ye that labour and are heavy laden;" and let the people feel his love and his benevolent intentions in the very tones of his voice. This moves and affects them, awakens confidence, and leads them to open their hearts. In this consists the secret of success in every attempt to deal with the souls of men. Only life can bring forth and awaken life. This holds good in the moral religious world as in the kingdom of nature. The more there is of spiritual power from above, the more there will be of life-giving power. If the messenger of Christ speaks "with demonstration of the Spirit and of power," then will his testimony produce living spiritual fruits. Is he a burning and pure (not artificial) fire? then the hearers become as the wood, and the flame is kindled whether for life or for death, and indifference is at an end. Therefore let him gird himself for the strife with God-like fervour, continual prayer, and earnest self-examination, and let interceding friends stand as a wall behind him.

Singing has everywhere been found most helpful in these evangelistic meetings, partly chorales and suitable popular songs sung by all together, partly prepared pieces sung by a numerous Christian choir. Let not the singers seek human approbation, but to serve the Lord with their talent, and to obtain an easier entrance for His Word; for singing often acts like a gentle rain that induces the otherwise hard ground to receive the seed.

If the concourse of people is great let the evangelist take care that respect for the faithful preachers, and confidence in what the Church offers in her regular services, is not diminished among the people. That which is extraordinary easily attracts. Therefore let the danger be ever present to the mind, that ordinary methods, which still remain indispensable, and should never be undervalued,

may lose much of their importance. This danger will be met if the people see that the clergy support the work of the evangelists, and the latter set the example of proper esteem for the ordinary services. For experience has shown that the Sunday services of such clergymen are, in a short time, much better attended.

Finally, what is to be done when many are awakened from indifference? Here is the point where the evangelistic method has to prove its genuineness to show that it does not aim at kindling a fire of straw, but that it can prepare the way for lasting results. Therefore there should be no awakening without systematic after-care for the aroused, no evangelization without handing over those who are won by it to further spiritual care at the hands of the living members of the existing congregations. Apart from this, experience shows that mere evangelistic awakening not only produces but little fruit, but is often dangerous and hurtful. A work that has stagnated leaves the soul more hardened than before and more difficult of access in time to come.

This seems to me the way pointed out by experience to meet the wants of our National Churches, arising from the deficiency of the regularly appointed means. It is a question of the re-union of evangelistic institutions with true Church principles (*mit innerkirchlicher Tendenz*). The spoken word has a more powerful effect than printed tracts, useful and necessary as the latter means of help are. The personal contact of mind with mind penetrates deeper and more easily than what is only communicated by means of paper, therefore earnest evangelists have proved, in all times, an important means of fighting against indifference.

But this further point occurs to my mind, that the increasing duty of carrying on this struggle must not be devolved entirely on individuals or even on certain societies. All believers must co-operate in winning souls, as well as in watching over them subsequently, if only by constant prayer for the raising up of instruments sanctified by the Spirit for this difficult struggle, for more zeal in the cause of the Lord, and for more love for the lost and the erring. The more people of every station lovingly draw near to the indifferent, not only clergymen, evangelists, and Sunday-school teachers, but rich merchants, and ladies and gentlemen of

the higher classes, so much the more will the indifferent be won from every class of society. When, as happened last winter, one of the richest heirs in London held the horse of a poor cabman in the public street, in order that he might go to a religious meeting; when distinguished ladies go to perishing women, in dirty holes and corners, and hold their babies in their arms and take care of them, in order that the mother may go and hear an evangelist preach, then the poor feel the breath of a love that seeketh not its own—the holy earnestness of one who is exercised with Christian care for the souls of others; and if anything can shake off and overcome the former indifference and thoughtlessness, this surely will. Let us respect such Samaritan-like services of Christian compassion. By such means, how the various classes of society are brought closer together; and what a blessing is this in a time when social distinctions are so marked and so strong!

Therefore, whenever entered upon, the fight against religious indifference is a work that concerns all believers. "Let us be up and working together!" Rich men and men of rank, be mindful of the great influence you can throw into the scale for the furtherance of Christ's kingdom, not merely by external support, but through your personal condescension in the spirit of love to the very lowest. How beautiful, when, for example, through so-called social or family evenings in the parish, which here and there have taken root, and in which both high and low take part, the links of brotherhood are drawn perceptibly closer! And you clergymen, do not expend all your power in preaching and pastoral work, but make it clear to all your people how they can promote the growth of the whole body. If every believer works in his own circle, in the way in which the Spirit of truth and love impels him, and for which he is fitted through Christ, everything else will follow of itself, and the proof given by the fact of a life spent in self-denial and untiring love, and in seeking the lost, will win the hearts of all indifferent people in whom a spark of better things still slumbers.

In radical circles preparation is being made for the celebration of the centenary of the Revolution in 1889. May the Churches also prepare themselves for more decided assaults on the kingdom of darkness, by redoubled exertions for the winning back of



the ground lost through indifference, unbelief, and worldliness ! Away with the disgrace that the largest and most influential towns are still (especially in Germany) the least provided with the Gospel. Wherever it proves itself insufficient, let us supplement Church work through Church evangelists of the Inner Mission in the widest extent of the words. Let us show that even in the National Churches there are sufficient internal means for bringing the Gospel home to the masses before it is too late ! Let us help, according to the memorable words of an emperor wounded at the hands of religious Nihilism, to "preserve religion to the people," and to win back to it the unchristianized portion of the population.

I have finished ; and still the feeling creeps over me that I have only sketched out in a few words the preface, the general introduction of the solution of this burning question ; and that the practical carrying out of details has still to be attended to, as well as the further perfecting of the scheme in a hundred different ways, as the result of a full knowledge of the subject, and in harmony with local circumstances.

Therefore, honoured friends, I pray you supplement this introduction by developing the scheme, not with words, but by actual personal service.

"Up, labourers ! to the harvest field,  
It stands prepared its fruit to yield ;  
The work is great, the reapers few,  
Enough for each and all to do.  
  
Lord of the harvest, send us grace,  
To work for Thee in every place ;  
Upon the nations sunk in night  
Send down the radiance of Thy light."

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ADDRESS BY REV. MARSHALL LANG, D.D.

AN address had been prepared by Dr. MARSHALL LANG, of Glasgow, who was to have followed on the same subject ; but the lateness of the hour prevented his doing so. The paper he had prepared is given here.

This is nothing new, nothing strange, nothing peculiar to the time in which we live. In every generation the spirit of truth has

felt the resistance of the spirit of slumber. Isaiah was warned as to this resistance when, receiving his commission as the messenger of the Eternal, he was sent to a people whose ears were heavy and whose eyes were shut. The evangelist, after recording the farewell testimony of Christ to the world, adds that, though He had done so many miracles before men, yet they believed not on Him ; and that the reason of the unbelief was the old one—the hardened heart and the averted vision. Yes ! as old as the fallen nature of man, the ever-recurring, chronic malady of the human soul, is the indifference which we are now contemplating.

On this indifference the Church of Christ must always reckon. “ Who hath believed our report ? ” has been, is, and ever will be the cry of earnestness. Different periods, different intellectual and social conditions may yield varieties of phase : the complications of the disease are many ; but the root of the disease is always one and the same. Wherever there is the unregenerate heart, wherever there is the unrenewed will, *there* is the indifference. A stronger word may be used : “ The carnal mind is enmity against God ; for it is not subject to the law of God, neither indeed can be.”

My subject calls us to trace the ramifications of this apathy in various classes ; to regard, *i.e.*, special promoting or auxiliary causes—causes referable to environment, education, circumstances, the manifold and subtle influence of the *Zeit-geist*, or spirit of the age. Indifference is not a marked feature of the day. It is the day when even steam and its triumphs are too slow, when we demand the instantaneous, and insist that the universe shall be only a whispering gallery. The impossibility now-a-days is to rest. Everywhere there is push and ferment—the heavens and the earth, the systems, spiritual and secular, which our fathers knew, are being dissolved with a fervent heat. The voice which St. John heard in Patmos is ringing through every sphere of energy, “ I would thou wert cold or hot ”—“ one thing or another, but not the dull insipidity of lukewarmness.”

Yet, let us not be deceived. With great activity, with intensity of thought and action, even in regard to the things of religion, there may be combined an inward aversion from God, a deadness

of feeling towards the testimony which He has given concerning His Son. The activity, in the directions which it takes, in the forms which it assumes, may itself be the witness for this deadness. It was a new diligence that was realized in the garden when the man and his wife busied themselves in sewing aprons; but this diligence was the sign of the desire to hide from God. The mind of the flesh, even in its religiousness, may be *hiding* from, not following after, the Eternal—"The god of this world blinds the minds of them that believe not."

(1) Religious indifference, I observe, may co-exist, does co-exist, with many beautiful enthusiasms. Does not the man of science, asks Professor Seeley, worship a glorious and fearful God? Is not his devotion to truth characterized by the elements of a true religious faith? Has he not, in the nature-unity which he unceasingly regards, an ideal to which are transferred his highest and holiest affections? Does not this ideal command his unflinching devotion? For it and its sake what sacrifices is he prepared to make? In point of fact, how far more reverent is his attitude towards nature than is the attitude of the ordinary believer towards his God! And how far more self-giving and self-sacrificing is the student of science than is the ordinary Christian!

I am not prepared to deny that there is some truth in this representation. I am so willing to recognize that there are many elements of moral sublimity, that there is much which elevates and purifies, in a genuine scientific ardour, that I do not criticize the comparison instituted between the scientist and the believer. What I am concerned with is the effect when the scientist is not *also* the believer, when the motive power of the life is only the *admiration* which the author of "Natural Religion" emphasizes as the scientist's ruling principle. Let it be noted that there is no personal relation allowed between the spirit of man and God as the Father of spirits. There cannot be such a relation, for there is no personality, in the plain sense of the word, conceded to the thought of God. His being is lost in the abstraction of a unity, or in the notion of a mere reign of law. There is no room whatever for the idea of reconciliation with the Divine; there can be no response to the doctrine of an atonement; the kingdom of

God is nothing else than the general world-order. The god of this admiration is a mere idol set up by the man's own brain ; he " is no help to weakness, no Redeemer to faith." As to all that speaks of prayer, communion, life in Christ, salvation, there is absolute and hopeless silence: the enthusiasm only hardens the unreceptiveness of the kingdom of God.

(2) Religious indifference, I farther observe, is, in many instances, promoted by the vast development of social interests, the marked prominence given to social questions in all classes of our communities. Politics, formerly the domain of the few, are now the care of the many ; how largely they bulk in the popular view may be inferred from the space given to speeches and discussions on matters directly or indirectly political in newspapers and journals. Sociology is one of the latest and one of the most generally engrossing of sciences—one occupied with problems affecting the general well-being towards landing-places in which men's minds are eagerly straining. The religion of humanity as a substitute for the Christian faith is pressed both openly and covertly in influential organs of opinion ; it is preached from platform and in pulpit, and it infests, to a greater extent than may be supposed, the thought of multitudes who have not avowedly broken from Christianity. " From the science-millennium of Comte may the good Lord deliver us ! " exclaimed Frederick Denison Maurice. Such a millennium may not in a definite form be accepted as a prospect or hope ; but the spirit of which it is the expression inspires an ever-widening circle of minds.

(8) To refer again to the more ordinary aspects of worldliness. Nobody needs to be reminded of the idolatry which infects every class—the idolatry of wealth, with all which this involves : work at tremendous pressure, to push a gain, to hasten a fortune, or to maintain a position. Where is the guest-chamber for Jesus in minds on which Mammon has written his mark, or whose ambition is to win a place in the Mayfair of society ? The evil works more widely still. Do not overlook the moral effect of the keen struggle for existence to which so many are doomed. The poverty of overtaxed strength and gnawing worry is not favourable to the higher soul-life ; it impoverishes the soil in which all that is generous

takes root ; it deadens hope ; it indisposes for what is spiritual. When the toil ceases, there is the longing for some sensual stimulus or some mere amusement. Verily, the Lord knew man. He knew the men of 1884, when He spoke of the "cares of this world," as well as "the deceitfulness of riches," choking the Word, so that it becomes unfruitful.

(4) Add to the outline I have given the subtle influence of the critical temper of our age. Men talk about faith ; they have not faith ; and people get to think that religion is either a matter of talk or not to be talked about. The old certainties—where are they ? All seems uncertain. One feels in many—aye, how many even of those who attend our churches feel !—the hopelessness expressed in John Sterling's words : "On higher matters nothing to say ; certainty I have none ; nothing for it but to keep shut the lids of those secrets with all the iron weights in my power." And so there passes before us to-day a sad procession : in the front rank, men and women speaking of things in earth and heaven, but their God—a socket without an eye : behind them the multitudes to whom life is either a weary grind or a laughter without real mirth ; and the rank-and-file composed of thousands and tens of thousands—not those only concerning whom the "bitter cries" have been raised, but all sorts and conditions as well—carrying drearily banners over which are written, "No Church, no Priest, no Bible, no Sacrament, no God, no hope in the world." That is the exceeding great army arrayed against us. Indifference—ah ! you may give it what name you choose—secularism, agnosticism, &c. There is the one awful fact, before which the prophet's soul, in moments of depression, is tempted to cry, "Lord, who hath believed our report ?" How are we to deal with this fact ? How shall the Christian life seek to vitalize this body of death ?

Let me stir up your minds by way of remembrance.

1. First, let me remind you of two postulates—the assurance from which, and the regulative principle on which, to fight. Both are contained in one word of our Lord : "When the Comforter is come, whom I will send unto you from the Father, He shall testify of Me ; and ye *also* shall bear witness." Mark the "*ye also*." The Holy Spirit is not *our* accompaniment—we are *His*. It is not

we against the world ; it is He. He is come ; He is testifying : we also. What is His testifying ? The energy of life. A recent writer has spoken of " the heresy of confounding force with vitality." It is a heresy that has penetrated our orthodoxy. Orthodoxy has expected to generate life by orthodoxy, preaching sound doctrine, effort. Oh, no ; life is from above. Brethren of the Alliance, *Sursum corda*. The testifier is the Spirit which proceedeth from the Father. That is our assurance. The principle on which our warfare is to proceed is, that the condition of the effectual witness-bearing is the revelation of Christ. " Testify of Me," convict the world through this testifying. I know that in Christ are hid all the treasures of wisdom and knowledge ; and these treasures, in their fulness, it is ours to exhibit and to use. " Where the Spirit or the Lord is, there is liberty." We are free to utilize, in the name of our King, all that true science establishes or true culture presents. We are free to consider and employ whatever may give our work a longer range and a wider compass ; but all must be as hidden in Christ. He is the Alpha and Omega ; He, in the entire reality of His person, variety of His offices, plenitude of His gifts, completeness of His works, sufficiency of His grace, richness of His glory. The more our witness is withdrawn from all side-issues, is lifted above all secondary lines, in unison with the adoring cry of Thomas, " My Lord and my God," the more shall there be found in it at once the sword and the hammer of the Holy Spirit—the sword slaying the enemies, the hammer breaking in pieces the solid mass of the world's indifference.

Only let us be sure that our ministry is, as St. Paul expresses it, " the manifestation of the truth." An author already referred to, in a chapter of his suggestive treatise on " Natural Law in the Spiritual World," condemns what he names " a parasitic form of Evangelical religion." " It is put," he says, " to the individual in the following syllogism : You believe Christ died for sinners ; you are a sinner ; therefore, Christ died for you, and hence you are saved." That this formula may occasionally be put, I shall not question ; nor shall I dispute the assertion that, when it is thus put, " it is a species of molluscan shell." I am bound, however, to say that one link in the chain, as the chain is generally stated, is wanting in the

esteemed author's representation. *That* link is the vital one: "Believe, and you receive it; *believe*, and you shall live." The demand for the personal reception of the message generally precedes the "hence you are saved." But the point I wish to press is, that the true preaching of the Gospel is not the utterance of any formula; is certainly not the appeal to mere safety, as if salvation were identical with safety: it is "a trusting in Christ in order to likeness to Christ;" it is, distinctively and essentially, the *revelation* of the Son of God to every man's conscience. The Holy Spirit testifies by making men see this Christ; so see Him in the immediateness of His appeal to them, in the intimacy of His relation to them, in the great love wherewith God is loving them in Him, as to prick the heart that has stood out against Him, and to scatter their indifference by the question—Men and brethren, what shall we do?

Let us think. The Lord knew the opposition, the indifference, deep and radical, of the heart. What has He provided? What weapons has He marked out? What instrumentality has He supplied? I reply, it is the Church, the *unum corpus*, in which we rejoice. The best means of meeting the world's indifference is through the Church's increasing earnestness, aggressiveness, wisdom, sympathy, love. Are there any signs of this increase? Thank God, we can unhesitatingly reply in the affirmative.

Observe some of the more striking or typical of the agencies which have been specially called forth by the irreligiousness of our day.

The jubilee volume of the London City Mission, lately published, gives a most interesting account of a most interesting work. And the London City Mission is only the most prominent of many organizations, on a similar basis and plan, through Great Britain, America, and in continental cities. It is scarcely possible to over-estimate the service they have rendered. One shudders even to imagine what our vast centres of industry would have been without the influence for good which, directly and indirectly, they have exercised. The City Missions secured two results. First, they proposed to unite in effort Church and Dissent, Christians of many shades of feeling and many denominations. The proposal was regarded, at the beginning of their operations, as utopian and

impracticable. To a certain extent, it has succeeded; and the pledge given by the originators of the effort has been, for the most part, fulfilled—that the Gospel would be carried to the poor “without any reference to denominational distinctions, or the peculiarities of Church government.” Secondly, the missionaries employed have been chiefly laymen of approved character and fitness for the service; and not without a good reason does Lord Shaftesbury claim for the London Mission, as a signal proof of Divine favour, “that, over a space of fifty years, and in the employment of such a multitude of agents, so few have been found unworthy and so many pre-eminently useful.” Here, then, are two hopeful features. And yet, as the weakness of person or cause is generally in the direction of the strength, the missions which we are reviewing can never be more than mere pioneer agencies. They lift men and women out of the gutter of absolute indifference; they bring God’s message to them; they unite them in prayer; they perform many offices of love. But they do not always lead into the full truth of Christian fellowship. The Lord’s Table—the congregation united there, and receiving thence the consecration of communion and responsibility—is the right outward terminus of a Christian mission. Therefore, the City Mission, by itself, is not sufficient; its fruits remain only when the souls that it gathers are joined together in the affinities and mutual obligations of the household of faith.

A still more novel, and certainly a more remarkable, movement is that of which the Salvation Army is the most conspicuous illustration. Whatever may be our opinion as to many of the methods adopted by this body, let us give its originators credit for the courage with which they leaped into that “lower deep in the lowest deep which, threatening to devour us, opens wide.” They saw around them multitudes to whom ordinary words about the kingdom of God convey scarcely any meaning, whose minds are so without answering ideas that it is difficult to impress them with even the most elementary Christian truths. They resolved to appeal to the imagination, such as it is; to present the Divine realities in forms which would strike the fancy and attract an attention which otherwise would not be aroused. I do not defend their plan and procedure; to those at many points I



am opposed. But, acknowledging the worth of the convictions whence it originated, I think we are farther bound to acknowledge that there have been and are good results. The late Archbishop of Canterbury said that the labourer of the Army reached classes which other ministrations did not reach. This is, in itself, a matter to be pondered ; does it not suggest that the Christian Church, in its more orderly ministrations, is failing to do all the work which the Lord is calling us to do ?—that there is something too rigid and frigid in our modes ?—that we need more variety, more directness, with more imaginativeness at the same time, in our dealing with the masses ? A good deal of the dash without the extravagances of the Salvation Army might be a gain to our somewhat slow and somewhat formal ministries and memberships. It may be, too, that we are all the better for a kind of irregular force of skirmishers. That we do not like that kind of warfare, and cannot associate ourselves with it, is no reason why we should denounce those who adopt it. The world was not made for any one exclusively ; if the great Captain has a service for them, and ordain them in that service, let us not refuse our God-speed.

It is right, in connection with the subject of special means of meeting religious indifference, to notice the marked impetus given in late years to what we are in the habit of calling evangelistic services, meetings, and labours. Some work, with the view of attracting the indifferent, or seeking them out in their indifference, is, in Scotland at least, recognized as the duty of every Christian congregation. Every year we have weeks or times of marked effort—earnest addresses by both ministers and laymen, meetings for consecration, and visits to homes and individuals.

A new title has been originated, that of missionaries ; and in such mission preachers—men who devote themselves to earnest pleading with souls, and to continuous spiritual instruction for periods more or less protracted—we recognize the evidence of a vocation which the Christian Church should more distinctly and abundantly recognize : a vocation of evangelist which might influence the drawing-room as well as the slum (for there is indifference in the one as great and as solid as in the other, and the one needs its

special mission as well as the other), the university, every class of society. There can be no higher ministry in these times than that of men—clergymen or laymen, men of gifts, with the consecration of earnestness—seeking to reveal Christ to the generation which it is the will of God they should serve. Mr. Moody is a notable example of what great things God is willing to work when the heart is given to Him in faith, and all power of mind and body is fully surrendered to the furtherance of His kingdom.

May I notice, in the same connection, the unions for more thorough and systematic home mission work which have been originated in consequence of the appalling disclosures made within the last few years of the lapse from church attendance in our cities and, it is to be feared, our country districts also? With one of these unions—that formed in the city in which I labour—I am familiar. It has been formally sanctioned by the Church Courts of the Established, Free, and United Presbyterian Churches: it has been warmly supported by nearly all the Protestant communions in the city. The plan of operation is very simple. Glasgow has been divided into five sections, each section having a committee charged with the duty of organizing and superintending the work. The sections are broken into districts, and every congregation entering into the union is entrusted with a district, and is held bound to see that the non-church-going families in it are visited, and that all that Christian sympathy and earnestness can do towards their good is done. The effort, in short, is to apply, in a thoroughly efficient manner, the parochial or territorial principle—that is, that a congregation is responsible for the condition of a district. And it is by the carrying out of this principle that, I am convinced, we shall best secure the permeating of the outlying darkness by the marvellous light of the Gospel.

Enough with regard to organizations which have been created or adapted with a view to the religious indifference which prevails. The rapid survey which has been taken proves that the Christian Church is, at least, awakening to the urgency of the call addressed to her, and that in the special efforts which are being made there is the promise and potency of still greater things. I have alluded to special efforts; but let it not be forgotten that aggressive

Christian work must comprehend all modes of influence. It must begin with the young in day-school, Sunday-school, and family circle; it must utilize to its fullest possibility the press; it must speak from pulpit and platform. It must consider the time, see whither its humours tend, what the peculiarities alike of its demand and its need are; and, gaining its ear and heart, press on it the kingdom which is righteousness and peace and joy in the Holy Ghost.

Let me conclude, then, by briefly reminding you of the conditions of co-operation with the blessed Spirit of truth in the conviction of the world through the revelation of Christ. What is needed, if we would work with the Holy Ghost in revealing Christ, is REALITY. It is reality, earnestness, that convicts. Ministers "abummin awaay loike a buzzard-clock over my 'eäð;" members dozing in their pews and going away and forgetting what manner of persons they were; the godliness, a mere clerical robe or go-to-meeting dress—it is this that sends people from church, this that makes infidels. We want a higher temperature in our churches. It is down below zero often. It is seldom at summer heat. "Lord, wilt Thou not revive us again?" What is needed, with more devotion, is more tact and sympathy. Have sympathy with the age; do not believe that it is going to the devil; feel with it; feel it with and in you. The Church is not a mere system of truth; it is a social state, meant to bless the earth—to be in the world, though not of it. You will never win by denouncing, or by standing aloof. Get at the man by being, not a thing of starch and cloth, but the brother, truly brotherly. Wise in winning souls: oh, there is no grace which we more need! Then would the personal life, Christ breathing through persons, be the witness against indifference. Every one in light would be the evangelist to the one in darkness—the bridge between heaven and that soul—and none would be content with a starless crown.

Finally, what is needed, with more devotion, more sympathy, is more love one toward another, and toward all men.

The spirit of truth is recognized in the spirit of love. It is the martyr-principle, the martyr-spirit, that Christ Himself has declared to be the perfect bond of union between Him and His own;

it is by this principle, this spirit, that men discern discipleship. Sorrowfully we confess that a prime reason of the unbelief which lies at the root of religious indifference is the want of unity, the evidence—alas ! too ripe—of the disunity of Christendom. We do not require any one to tell us that men's minds have been alienated from Christ's cause by observing that Christ's people are sometimes more anxious over separate ecclesiastical interests, more zealous as to petty ecclesiastical strifes and victories, more heated in bickerings and controversies, sect with sect, than over the great duel between the Lord and Belial. In this Alliance we are reminded of the most effectual and the quickest kind of union—not seeking one another along the rim of the circumference of Christianity, but all finding one another at the great heart and centre, as the radii converge to the centre, as they draw near to Christ Himself, so they draw near one to another. Oh, that this hour of blessed conjunction might be a prophetic hour ! a new power of unity would be a new power of testimony. The Church, baptized afresh in the love of Christ, would be, as she is not, the prophet to the world, witnessing with the Holy Ghost in the conviction of the sin of indifference. When Bernard of Clairvaux preached the second crusade, from the vast and excited throng which hung on his words there came the eager cry, "Crosses ! crosses !" And he threw among them the pile of crucifixes which he possessed ; and having done so, tore to fragments the cowl of his monkish robe. Ah ! let us to-day realize the truer, nobler cry of Christian love—let us lift our hearts with our hands to our King, and beseech Him to count us worthy, with a new devotion, to bear His cross ; and standing firmly, renouncing all that is of the world, the flesh, and the devil, let us consecrate ourselves to fresh sacrifices, fresh victories over the world-prince, with his spells of slumber and his blinding delusions ; one inspiration, one word of fire, the old one sounded forth by the apostle of love—"This is the victory that overcometh the world, even our faith."

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## Modern Social Problems, and How to Deal with Them.

ADDRESS BY PROFESSOR REDFORD, OF LONDON.

SOCIAL problems may be classified for convenience under different heads. (1) There are those which may be described as economical and political, which have sprung from the inequalities and anomalies palpable in society. Many of such problems are peculiarly modern, because modern facts have lent them special point and force. The rapid growth of population is bearing with terrible pressure on the arrangements and relations of social life. The sources of production are more largely drawn upon, and the laws of the distribution of wealth are more anxiously studied. Problems of this character have been always more or less considered, but of late they have been multiplied, and they have been thrust on public attention by able men. (2) There are those problems which have a more distinctly moral character, which have been claiming consideration by the waking up of the public conscience to the fearful moral state of our large population. Such as those which deal with the suppression of intemperance, and other vices of a sensual kind, closely connected with which are many philanthropic movements, which have received fresh impetus during the past few years—movements for the better housing of the poorer classes, and the general improvement of their external condition. (3) Then there are other problems, which I forbear to particularize, which are of a more speculative nature. They are not so much suggested by the pressure of social evils and the desire to remove them as by an ideal future, which it is supposed possible to realize by changes of a social and political kind. The air of the literary world is becoming filled with such speculation. All such discussions have their influence in producing a certain restlessness of the public mind, and a craving for new schemes of action?

The Christian Church is summoned by a thousand voices, at this most critical juncture; to something like a new proclamation of the Kingdom of God in the world. We lose influence over mankind if

we allow them, by the attitude we take up, to conclude that Christianity concerns itself only with the welfare of individual souls, in their relations to that which is superhuman and superearthly. There has been a widespread impression amongst the masses of people that religion is cut off by a great gulf from common life, that it is of no importance in the eyes of Christians *what* decisions were made on social problems, or whether *no* decisions at all were made, so long as the teaching of the Bible about God and Eternity is accepted and Churches maintained. We are apt to think of those who concern themselves with such subjects as I have just now indicated as occupying a lower platform than religious men. Some of the most saintly and devout of our Christian ministers rigidly abstain from taking any part in public movements, except those which emanate from a distinctly Christian centre. They regard the province of religion as separate from others and above them. On the other hand, there are some ministers of religion who have put themselves prominently at the head of social controversies and movements, and they have done so on the ground that they ought to express sympathy with the aspirations and agitations of the popular mind, and thus connect Christianity, publicly and prominently, with the conflicts waged and the victories achieved. On these and similar methods of action I refrain from speaking. It would be out of place to discuss them in a Conference such as this. Let every servant of Christ be fully persuaded in his own mind; let him stand or fall to his own Master. But if it be true that Christianity holds within itself as a Divine revelation the solution of all problems of human life and destiny, then there must be a duty incumbent upon us, especially at such a time as this, to clear away all that would obscure the social aspect of Christian truth and Christian principle, to open to the view of the world the whole glorious fact, that godliness hath the promise of the life that now is as well as of that which is to come; that the Kingdom of Heaven is at hand; that the things which are shaken and removed from time to time are taken out of the way, as things that are made, that those things which cannot be shaken may remain, the new heaven and new earth wherein dwelleth righteousness.

Now there are three elements in Christianity, which must give

it a special advantage in the presence of every social problem. It is the religion of love; it is the religion of purity; it is the religion of promise. Let me follow out briefly this line of vantage given us in moving, whether in the midst of, or alongside with, the social discussions of our time. I have referred to problems arising out of social inequalities and anomalies. The danger which attends all excitements and changes which professedly aim at the rectification of the political and economical wrongs of society, is that men divide into parties, with party cries and party animosities, and that their minds are often clouded by the corruption which flows from such a source. But it is not difficult to show the world that there is no safe and firm foundation on which to build up social life but love. The Bible points to the true family as the root of the true society. The family is the embodiment of love. "By this shall all men know," Jesus said, "that ye are My disciples if ye have love one to another." The questions of property and so-called "rights," the mutual relation of classes, the reciprocal operation of the different powers at work in the world, must furnish a thousand problems difficult to settle. But it is a grand result to obtain, if we can persuade men to look at all such questions in the light of the great revelation of Divine love. We cannot of course expect that the principles of the Sermon on the Mount, the exhortations of the apostolic epistles, the spirit of the cross of Christ, should be at once adopted by those who are dealing with the abuses of the past, and seeking to bring about changes in human legislation. Yet we can point to the Christian standard and say, you will never be right till you reach that. We can remonstrate in the name of Christ against whatever violates the law of love. We can withhold our sanction as Christian men from any system, any policy, be it old or new, which ignores the real wants and necessities of men, which lacks compassion and tender consideration of the weak. The great principle of Christianity is the identification of righteousness and love. Christ knows no law, as truly law, which cannot be in God's statute-book. He has taught us that God is infinitely benevolent. We shall help the people to a happier state by proclaiming the law of the Saviour's kingdom: "Bear ye one another's burdens, and so fulfil the law of Christ." History teaches us that human pro-

gress has been constantly opposed by arbitrary will, by the selfishness of individuals or of classes. There is no power to overcome that resistance, effectually and permanently, but the power of love, which is the power of Christ. We are working with all social reformers and all true-hearted politicians when we promote the spirit of Christianity. We should let the world know that when they look coldly at the Christian Church they are neglecting their best friend, they are throwing away, often, the key, and the only key, to their problems, which God has put into the hands of His people.

There is a large class of social questions, again, which are so essentially moral that they are almost committed, for settlement, to the Christian portion of the community. No doubt there is philanthropy apart from faith: there is social enthusiasm which has not sprung from Christian motives; but any one acquainted with the history of great movements (like that of Temperance, or that which seeks to rescue the abandoned and vicious classes, and purge out the noxious influences which take so many different forms in society) will have observed that the real future of such movements is falling more and more into the hands of Christians. In our British Parliament there are names which have around them a very halo of national honour and universal reverence, because of their association with practical efforts of philanthropy, and it will be remembered by all that they are the names of men who are not ashamed to declare that their ruling motive is the love of Christ. It is also a gratifying fact that there is an immense and growing social influence being exercised by institutions which are distinctly religious; Sunday-schools, town missions, visiting societies, and many other organizations, which have come out of the Christian Church. They are sending forth a stream of activity, daily deepening and broadening, which goes down into the lowest strata of society, where it is wonderfully preparing the way for a higher and better life among the people. We often hear, it is true, bitter complaints of the neglect of religious services by the working classes; but it must not be forgotten that there are great obstacles to be overcome, the force of habit, the spell of ignorance, the fear of shame and ridicule, natural pride, which keeps many from changing their life lest they should seem fickle to their neighbours.



But those who know what is being accomplished among the dense populations of our great cities, know that there is a growing respect among them for religious people, and a silent approval of their efforts, which promises abundant fruit hereafter. There is marvellous power in the moral purity of the Gospel. Men may point the finger of scorn at inconsistent Christians, but they dare not deny that Christ is the teacher of a perfect morality. Our advantage in the work of social reformation lies in our distinctive Christianity. We claim all who love the Lord Jesus Christ as fellow-labourers, because every good soldier bearing His name must hate all filthiness of the flesh and spirit, and fight against whatever degrades humanity, wastes the power of mind and body, scatters families, and imperils immortal souls. The only real purity is that which is not negative but positive, not a mere abstaining from all appearance of evil, but the putting on of the Lord Jesus Christ.

The chief power of Christianity is that it combines the practical and the ideal in one. There have been ideals apart from the truth as it is in Jesus. There is no loftier conception of human aims than that which pervades some of the heathen philosophies, as *e.g.*, the Republic of Plato. Beautiful sentiments have been discovered in the earliest sacred books of Paganism. From Zoroaster to Sakya Muni, from Confucius to Marcus Aurelius, the world has never lacked voices, uttering noble ideas. But the great distinction of our Christianity is this, that it has connected the loftiest ideal of humanity with "exceeding great and precious promises." It mingles together the earthly and the heavenly. It points the hopes of man to a future which is assured by the faithfulness of God. The golden thread of grace runs through all time, coming forth into glorious brightness in the Gospel facts, going on into the everlasting future. The man fresh from the hands of his Maker stands at the beginning of Revelation, the paradise regained stands at the end of it, and the benediction of a gracious God fills the horizon of our prospect with the glow of sunrise, the coming in of an eternal day of rest. Surely it is a great opportunity which is given us, now when men's minds are full of what a great writer has called "the enthusiasm of humanity," when some are even telling us that the height of self-sacrifice is that which foregoes the hope of per-

sonal immortality for the sake of the larger hope, the immortality of the race; when so many have dipped their pencils in the brightest colours of an imaginative philosophy to paint the outlines of the golden age, the paradise which is to be, when it may be said, in this sense, "our young men see visions, and our old men dream dreams"—to us, I say, it is an opportunity such as was never before presented to the Christian Church, to invite our fellow-men to the summit of the Delectable Mountains, to put into their hands the perspective of faith, and bid them gaze upon that which God hath promised, "which eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive." We point them not to Cloudland; we bid them not "set their affection" on that which is the mere transformation of their own thoughts; it is "our life which is hid with Christ in God," and which is to be "revealed at His coming." We are "children of the light and of the day." That light held forth by us in the world will cast out all the darkness of the social chaos, and He whose Spirit moves and works over all and in all, shall say once more, "Behold, it is very good."

THURSDAY, SEPTEMBER 4, 1884.

PROFESSOR CHRISTLIEB PRESIDED.

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*The Basis on which the Authority of the New  
Testament Scriptures Rests.*

ADDRESS BY DR. GODET, OF NEUCHÂTEL.

IF Christianity were merely the natural outcome of human consciousness and reason in the domain of religious truth there would be no occasion to study the question now before us. These two faculties are the common possession of all, and it therefore behoves each one of us to make a more thorough and precise use of the same than our predecessors have done, even such as bore the names of St. Paul, St. John, and Jesus Christ, and so to make some addition to contemporary religious thought. In that case Christianity would be nothing more than, as a modern philosopher has called it, "*l'une des journées de l'humanité*" (one of the days in the life of humanity), a day which, like so many others that have preceded, would seem to be a means of preparing the way for a better to-morrow. Clearly, if our subject is viewed in this light, there can be no question of any authority whatever in the domain of religious inquiry.

It is otherwise if the Gospel is, as it claims to be, not the elaboration of the human mind, but a revelation from on high; or rather, for this expression "revelation" sets forth imperfectly its supernatural character, a Divine fact, the supreme act of Divine love destined to achieve simultaneously these two results—to

deliver humanity from its state of perdition, and to raise it to its glorious destiny. If there has been such a Divine act, if it has been performed by Jesus Christ, and if this Jesus Christ has given to the world the authentic interpretation of the same, that so this salvation may at all times be offered in its fulness to the faith of men, then this act once accomplished and this interpretation once given cannot be surpassed. He whom God charged with the execution of such a work and with its revelation to the world must Himself have had a perfect understanding of it. He must have been conscious of what He was and of what He came to do, as no one else can ever be. Consequently, the words in which He unfolded this inner consciousness which He had of His person and work are, and for ever will be for all who accept His salvation, the rule, the law, the canon, which their thinking on religious matters can never transcend. Jesus Christ directly claimed for Himself the possession of this perfectly clear and certain consciousness in the words He spake to the Jews: "Even if I bear witness of Myself, My witness is true; for I know whence I came, and whither I go" (John viii. 14). At the present moment it is not my business to discuss the relative worth of these two conceptions of Christianity. I have to ask, What is the foundation of the authority with which the writings of the New Testament are invested in the Church of Christ?

We have just seen that, if Christ is really the agent of Divine salvation, the consciousness which He had of Himself and of His work, is and must ever be, in the view of the Church, the highest authority, the insuperable rule of religious truth. But Jesus Christ has disappeared. He is no longer here in visible form, and in direct communication with us by His word as He was with the Jews His contemporaries. An intermediary must therefore come between Him and us in order that we may have access to this sole fountain of truth. If the proclamation of the deliverance wrought and revealed to men by Jesus were no longer heard in the world, or were not made with credible certainty, how could men of all times and places realize its blessings?

Under the olden economy, as an eminent writer has said, everything passed through the senses in order to reach the mind; in

the new economy everything passes through the mind in order to reach the heart.\* If the message of Divine grace is to reach the heart, it must begin by reaching the mind; and if it is to reach the mind of all, it must be proclaimed aloud, clearly, in every place and time, as long as the present economy, the era of salvation, shall last.

This authentic proclamation of salvation was the task which from the very beginning of His ministry Jesus entrusted to men expressly chosen for this purpose. He prepared them for it by calling them to accompany Him during the period of His earthly activity; thus constituting them the daily witnesses of His life, His teachings, and His actions. At length the day came when He endowed them with supernatural power, and sent them forth to fulfil this mission of testifying concerning Himself before the whole world. "Ye shall be My witnesses," said He, "because ye have been with Me from the beginning. . . . The Spirit of truth which proceedeth from the Father, He shall bear witness of Me" (John xv. 26, 27). By sending them this Spirit, He completed what He had begun by His teachings.

He transferred to them the distinct consciousness which He had of Himself and of His work, the clear and distinct consciousness of what He was for God and for the world. He fulfilled the promise He had made to them on the last day of His life; "In that day ye shall know that I am in My Father, and you in Me, and I in you." And from that day, which was the day of Pentecost, the Spirit opened their mouths to reveal to the world through their testimony the consciousness which Jesus possessed of His person, and of the salvation brought by Him. Thus, in the case of the apostles, the saying of Jesus was fulfilled: "He that receiveth you receiveth Me, and he that receiveth Me receiveth Him that sent Me" (Matt. x. 40). From that moment their testimony became the faithful and abiding intermediary through which every soul of man may have access to the salvation of God. This indispensable function of apostolic teaching Jesus thus expressed in His prayer as High Priest: "Father, I pray not for these only"—the eleven who surrounded Him—"but for all those who shall believe

\* Rossu St. Hilaire, "Études sur l'Ancien Testament," p. 115.

on Me through their word" (John xvii. 20). *Through their word*—this is Christ's own statement. The word of apostles, such, according to the Lord's will, is the intermediary between Christ and every soul; through this we may attain to faith. Consequently this is the Church's permanent canon. As compared with that of Christ this authority is of course a secondary one, but it is absolutely superior to any thought or word that may subsequently arise in the Church or in the world.

The oral testimony of the apostles has long ceased to be heard. But their testimony has been enshrined in their writings, and to this apostolic origin it is that the writings of the New Testament owe the unique authority accorded to them in the Church; the canonical, that is to say, the regulating and law-giving importance they possess for every one who believes in Jesus Christ. As long as the day of salvation shall last for ruined humanity, every faithful testimony rendered to Christ and His work can only be the reproduction of the testimony of the apostles, as we find it contained in their writings.

Having reached this stage, we see that the inquiry respecting the authority of the New Testament writings becomes one of fact. The question is an historical one. Do the writings of which the New Testament is composed really emanate from the apostolic circle? If they do, their authority cannot be called in question by any one who acknowledges the authority of Jesus Christ Himself. If they do not, it would be difficult to understand by what right the Church can require its members to acknowledge their permanent authority.

Christian antiquity has transmitted to us a collection of twenty-seven writings as forming the canon of the new covenant; four of them contain the narrative of the ministry of Jesus Christ, viz., the four Gospels. A single one, the Acts of the Apostles, gives us the picture of the foundation of the Church, first of all amongst Jews, and then in the heathen world. Twenty-one contain the correspondence of the apostles with the churches they founded, viz., the fourteen Epistles attributed to Paul, and the seven so-called Catholic Epistles. Then the last book—the Apocalypse—contains the treasury of Christian experience. This is the book which con-

stitutes the transition from the actual struggles of the Church to its final triumph.

Are we right in regarding these twenty-seven writings as satisfying the conditions laid down? Do they emanate from the apostolic circle, and consequently do they inherit the authority with which Jesus invested His apostles?

At first sight it would seem as if by so stating the question respecting the authority of the New Testament, we made it dependent on the caprices and fluctuations of science. Before resting its faith, its teaching, its proceedings, and its life on the writings of the New Testament, must the Church wait until learned men, and especially the critics, have all come to an agreement as to which of these books is of apostolic origin, and which does not hold this advantageous position? Happily, however, we are not reduced to such straits. I readily admit that the testimony given by the primitive Church to the apostolic origin of these writings is neither universal (applicable to all of them) nor unanimous (expressed with perfect agreement), and, above all, it is not infallible. But I know that the decisions of critical science are still less infallible. This is proved not only by the fact that the conclusions of one century are frequently set aside by those of the subsequent one, but also by the fact that ten years are often sufficient to give an entirely new direction to the labours of this science, and to effect an entire modification of its conclusions. The last forty years supply abundant proofs of what I have just said. Besides, we possess with regard to the nature of this kind of labour a very instructive avowal on the part of the most advanced labourer in the field of modern criticism. I refer to Strauss. In the preface of his second "Life of Jesus," he expresses his astonishment that several of his colleagues in the negative school should proclaim complete impartiality as a primary qualification for the scientific study of religious subjects. Indifference, he declares, is conceivable in regard to the deciphering of Egyptian hieroglyphics or of Assyrian inscriptions; but in the treatment of questions relating to religious subjects, in which are involved the deepest and most living interests of every man, absolute impartiality, that is to say, indifference, is impossible. Let us be thankful to the celebrated critic for the frankness of this confes-

sion, and let us learn from it how absurdly ridiculous would be the Church's confidence in science, if it entrusted it with the solution of a question of such vital importance as that of the authority of its New Testament. To do so would be as if a nation were to appoint as the guardians of its frontier-fortresses a neighbouring State more frequently hostile than friendly. Happily the Church possesses a shorter, straighter, and surer way of establishing the real origin of the writings of the New Testament than the one which would risk its being lost amid the labyrinth of critical studies.

And first of all, with regard to the Gospels. Doubtless, the Church does not pretend to decide between the different hypotheses by which science seeks to explain the relations of our four canonical Gospels to each other. But it knows one thing, and this is all important, namely, that the several histories contained in these writings emanate from the narratives which the oral preaching of the apostles had made current in the churches as they were founded. This fact becomes, so to speak, apparent in the striking similarity of thought, and even of expression, which marks these histories, and constitutes them in some sort one single Gospel; and that, too, in spite of so many differences which prove that they were not borrowed from each other. This fact of the apostolic origin of our Gospels is still further made apparent to the Church by the remarkable contrast between the simplicity, the holy soberness of these histories, and the fictitious, fabulous, legendary, and even profane character of the stories contained in all the other Gospels composed immediately after the apostolic epoch, and which the Church has never acknowledged or recommended as coming from the apostles. The Church has therefore a right to accept with entire confidence the simple, but loyal declaration of the third evangelist respecting the common source of our canonical narratives (relating to the life of Jesus). "These things," says St. Luke, "have been written as they delivered them unto us, who from the beginning were eyewitnesses and ministers of the word." He evidently alludes to the apostles. Consequently, the history of Jesus, as contained in our Gospels, goes back to the narratives circulated by the apostles and frequently repeated by them and by their disciples, the evangelists; that is, to what is called oral apos-



tolical tradition. In some respects one of the Gospels forms an exception to this rule—the Fourth, or John's Gospel—the order and form of which are peculiar. It is not like the first three, the working up (*rédaction*) of the oral tradition emanating from the apostles in general. Rather we should say that it gives the personal recollections of one of them, namely, the well-beloved apostle. Christian antiquity is unanimous in attributing to it this august origin. Those who published the work, added a postscript contained in the last two verses where they affirm that the disciple *who beareth witness of these things and who wrote them* is none other than he. The author himself gives us to understand that he was present at the crucifixion, that he saw the blood and water flow from the Saviour's pierced side. He begins his narrative by saying, "The word became flesh and dwelt among us, and *we beheld His glory*." This expression *beheld* is developed in his First Epistle in these terms, "That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld and our hands handled, concerning the Word of life, that declare we unto you, that ye also may have fellowship with us." It is impossible to affirm more clearly his qualifications as eye and earwitness than the author of the Fourth Gospel does in these words. One section of our modern critics, it is true, refuses to accept this twofold testimony—that of the author, and that of the persons to whom he transmitted his book. But before they succeed in inducing the Church to abandon its most glorious *titre de noblesse*, by letting John's Gospel fall from its hands, heaven and earth will have time to pass away. The Church will not forget Strauss' confession, namely, that in researches of this kind learned men are influenced by other motives than that of simple interest in the truth. To take from Jesus Christ His title of God manifest in the flesh because the fact seems to contradict certain scientific axioms—this is the object of criticism in its present attacks on John's Gospel. The Church understands this, and unconcernedly passes on. Never for a moment will it admit the supposition that the Fourth Gospel may be the work of a man who sought to palm himself off for what he was not. The incomparably holy character of the book precludes such a suspicion.

The same may be said of most of the Epistles that have been transmitted to us as apostolical. Here, even more manifestly perhaps than in the case of John's Gospel, it is a question of honesty (*bonne foi*). In fact, in thirteen of the fourteen Epistles attributed to St. Paul, not only is the name of this apostle actually mentioned in the opening passages, but in the course of the letters the author frequently speaks of himself as the Apostle of the Gentiles; and that is enough for the Church. It cannot admit the possibility that writings setting forth the deepest and most living experience of the salvation that is in Jesus Christ, the feeling of such actual and intimate communion with Him, can be the production of an impostor. It knows by experience that the Spirit of Christ is a spirit of truth, and this spirit, of which it is itself possessed, it recognizes and meets with even in a higher degree in these writings. The Epistle to the Hebrews, the fourteenth of the letters attributed to Paul, is the only one that does not bear his name in the introduction, and that contains no allusion to the author's position, as Apostle of the Gentiles. The primitive Church, especially the western branch of it, always expressed grave doubts as to its apostolical origin, and it was not until the fourth century that the question was settled in a sense favourable to the theory of its Pauline origin. In these circumstances it seems to me that no other course is left for the Church than to abstain from all definitive judgment in regard to the matter. In any case, the Epistle emanates from the circle of the apostle's friends, as is attested by the closing words relative to the imprisonment and recent deliverance of Timothy, as well as by the truly apostolic majesty of its contents. The Church therefore retains it in the New Testament, but assigning it, as Luther did long ago, a secondary place in the canon among some other books, which, like this, derive their authority from the conformity of their contents with that of the truly apostolical writings.

To the canon, properly so called, belong for the same reasons as Paul's thirteen Epistles, the First Epistle of John and the First Epistle of Peter, the former stamped, so to speak, by the fact of its close relationship, both as regards substance and form, with the Fourth Gospel; the latter is expressly attributed to the Apostle Peter

in the opening words. Here also in the case of this Epistle the hypothesis of fraud will not be admitted for a moment by the Church, whatever considerations criticisms may adduce. The grandly sacred character of its contents, the touching and inimitable simplicity of the style, are a guarantee of the moral purity of its origin to any one who can appreciate such qualities.

From the very earliest times there has been discussion, and so there will be I think to the end, respecting the origin of the other Epistles, called Catholic—the Epistles of James and Jude, the second and third attributed to John, and the so-called Second Epistle of Peter. As the authors of the first two do not pretend to be apostles and could not be such—even supposing the writings in question to be authentic—but were rather simple brethren of Jesus, whom He did not include among His apostles, for they did not believe in Him until after His resurrection—these two writings should be added to the Epistle to the Hebrews, and put in the secondary canon which Luther placed at the end of the New Testament. The Church will deal in a similar way with John's two short Epistles, the author of which, called the Elder, may be either John himself or some other venerable personage, a contemporary of his; although this second alternative does not appear probable. Still greater reason is there for dealing thus with Peter's Second Epistle, which was unknown in the Church until the end of the second century, and about which doubts were entertained until the close of the fourth century. The Church will act prudently if it suspends its judgment respecting this Epistle. Its contents, especially if we compare them with those of Jude, from which the whole of the second chapter seems to have been borrowed, do not seem to be of such a nature as to present a satisfactory guarantee of the genuineness of the author's name which appears in the superscription. The Church will not suffer itself to be robbed of the Apocalypse, whose last words, "Come, Lord Jesus," express with such intensity its own longings. Its apostolic origin is guaranteed, as even the most advanced criticism admits, by the oldest and most respected testimonies.

Thus among the twenty-seven books of the New Testament, the Church decides without the help of science, and if need be in spite

of science, that twenty-one have been bequeathed to it by Christ's apostles—either those whom He chose during His lifetime, or those whom He from the throne of His glory summoned to the conversion of the heathen world. And in the other six books, while it fails to recognize direct apostolic testimony, yet it gladly and reverently discerns early manifestations of the new faith and life called forth here below by the preaching of the Gospel, even though it attributes to them merely a degree of relative authority, resulting from their agreement with the other books.

*How far does this authority of the apostolic writings extend?* Clearly just as far as the work and testimony of Jesus extend. Jesus did not teach His disciples the science of nature; He did not give them a course of general history. He performed a work of salvation, and He made them acquainted with it. The authority of the apostles, and consequently of their writings, does not surpass that limit. And even if, in the history of Jesus, we sometimes meet with discrepancies between the apostolic narratives on points of detail, as we undoubtedly do; and even if in the picture of the foundation of the Church given in the Acts, we were to discern contradictions of certain facts contained in profane history—I hasten to add that this is nowhere the case—this would be no reason for drawing conclusions subversive of the authority of the apostolic writings as *rightly understood*. Professor Cremer has aptly remarked, "It is not the knowledge of history, but the proper understanding of it, which depends on inspiration. The sacred history, as a history, has been subjected to the same phenomena to which any history whatsoever is subjected."

Jesus said, "The Spirit shall receive of Mine, and shall show it unto you." *Mine*, then, is the sphere of the Spirit's action, marked out by the Saviour Himself. By this He certainly meant everything concerning His work and His person. These were the wonderful things of God with which the Spirit filled the heart and mouth of the disciples on the day of Pentecost. The two sublime facts of the redemption of the world and of the incarnation of the Son of God, in all their aspects, and with all their religious and practical consequences—on these facts there rests, in the New Testament, the seal of the Divine authority with which God

clothed His apostles. By seeking to extend this authority to other departments we should, as it seems to me, be surpassing the limit which the very foundations of this authority give us the right to affirm. These bases are : (1) The clear consciousness that Jesus had of His person and His work ; (2) the communication which He made of this inner consciousness to His apostles, by His teachings, and by the revelations of His Spirit ; (3) the embodiment by the apostles in their writings of the contents of their apostolic consciousness.

Up to this point we have rested the authority of the books of the New Testament on a fact of an historical order—the apostolic origin of these books. But we possess a further pledge of their Divine authority in another fact which is more within our ken, an actual and constant fact which, in a certain sense, seems to check-*(contrôler)* the historical fact, namely, this grand experience that even in the present day, after the lapse of eighteen centuries, the indispensable medium of all living relationship with Christ, whether for the individual or for the Church, is the apostolic testimony contained in the writings of the New Testament.

In fact, by this testimony, first oral then written, the Church is ever making progress in the knowledge of Jesus. By it we hear and see Him, as if He were still living and teaching in our midst, as if He were crucified before our very eyes. In these documents we behold Him glorified as the Head of the Church, having all things under His feet. Thus by means of this inner sight we enter into living communion with Him. Through this apostolic testimony the Spirit of Jesus acts upon us, humbles and condemns us, absolves and raises us every day. This testimony further leads us, at one and the same time, to hate and also duly to love ourselves ; and, by bringing us into fellowship with the death of Christ for sin, it leads to our dying unto sin, and, by uniting us with the person of the risen Christ, leads to our living a resurrection-life in God and for God. Through it the strength, the holiness, and the life of God are imparted to us. In one word, the Holy Spirit makes use of the New Testament to accomplish in us the whole work of our sanctification, and to prepare us for the life of glory. In view

of such experience the Church can have no doubt as to the Divine origin of the book through which this work is wrought. In its eyes the authority of the New Testament thus becomes something more than an historical conviction ; it becomes a living reality, an influence that is experienced, a power that is actually felt, joyfully accepted, and freely sought.

True, it is alleged that "The Imitation of Jesus Christ," or Arndt's "True Christianity," or Bogatzky's "Treasury," and many other edifying works, produce in us effects similar to those of the New Testament. I do not deny this. I acknowledge it gladly. Such has again and again been my happy experience. But take out of these books all that their authors have borrowed from the New Testament, and you will see what will be left. It will be very poor, unsatisfying nourishment you will then be able to draw from them. In fact, they merely reproduce what the creative action of the Spirit has brought to light in the New Testament.

[After alluding to the concert of sacred music given the day before to the members of the Evangelical Alliance, in the cathedral of Røskilde, Dr. Godet went on to say :]

In the twenty-seven books composing the New Testament, there is a harmony, and by carefully listening you will soon be able to discern four distinct voices, like the four parts in singing. The first, solemn and deep, like the bass part, reproduces in the New Testament the majestic accents of the Old Testament, I mean those of the Mosaic law and of Israelitish prophecy. This voice among the Gospels is that of Matthew, and among the Epistles, that of James. The second, like a clear and pure soprano, is intended to sound forth the new melody ; it sings of salvation by grace, the peculiar characteristic of the Gospel revelation. This air is to be found in St. Luke's Gospel and in St. Paul's letters. The third voice, resembling the alto, serves to combine the two former and to bring out the contrast between them. This intermediate position is held by St. Mark among the evangelists, and by St. Peter among the epistolary writers. The fourth, like a silvery tenor, rises exquisitely amid the harmony formed by the other three. This is the voice of John, celebrating in his Gospel and in his letters and

in the Apocalypse, that which is beyond all we call past, present, and future, Christ, the Word of life, who was with the Father from before the creation, eternity come down and realized in time.

[Reference was then made to the sects that arose in the early history of the Church, through the selection of one Gospel in preference to the others.]

It pleased God that the tree of salvation should have four roots on earth, and any attempt to cut off three, two, or even one of these cannot fail to damage the health and vigour of the tree itself, and to endanger the life of churches and individuals who feed on its fruits. Let us live on the fourfold and yet one Christ, the complete apostolic Christ, if we desire to live and grow, and at length attain to the perfect stature of our Head. Let us not give way to preferences, or, if we wish to select, let us adhere very closely to the form towards which we feel the least predilection. The complete assimilation of the complete Christ, by means of the complete apostolic writings, this is indispensable to the existence of all healthy, strong, growing, lasting Christian life. All who refuse to fulfil this condition, whether churches or individuals, do not and cannot suffer any human penalty. The chastisement is in this case bound up with the fault, namely, the gradual diminution and finally the cessation of life through lack of nourishment, the penalty of death in the spiritual sense of the words. The facts just referred to speak louder in reference to this matter than all the pretensions of science and all the objections of criticism. They prove that whatever may be the circumstances through which the Church may have to pass, the testimony rendered to the person and work of Christ, by the apostles crying, and saying, "He has come!" will not cease until the day when the song of the triumphant multitude shall be heard, preceding the Lord, and saying, "He cometh!"

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## A Return to True Christian Singleness, a Necessary Condition of the Revival of True Religion.

ADDRESS BY REV. DR. FABRI, OF BARMEN.

WHAT means the choice of this theme? So far as I can see it is intended to make manifest to each of us where we are to seek and find the true fertilizing source and quickening power for work in God's kingdom, and for the fashioning and deepening of our inner life through the working of the Divine life within us. Societies also in which, as in the Evangelical Alliance, we come together from different religious communions with a view to strengthening the bond of union in love, and to the promotion of the ordained task of Christendom—such societies, we say, will prove themselves really vigorous only in proportion as their friends and promoters are at one in this the deepest ground-work of the new life in Christ. With such a conception of its purpose let us proceed to consider this theme.

A return to true Christian singleness (*einfültigkeit*). What is singleness in the scriptural sense of the word? We find the word used only once by Jesus, and then only in the form of an adjective, viz., in the well-known passage, "If thine eye be single (*einfültig*) thy whole body shall be full of light." He is speaking of that light of Divine revelation which in a broken and blurred form still shines in the natural man. Where this light, weakly though it may be, serves to enlighten men, where it manifests itself by a hungering after truth, by a desire for communion with God, the source of light and life, then according to the measure of such light man's conduct is well-pleasing to God. Cornelius, the centurion, was an example of this. But where the natural light is beclouded, hidden, or quenched, there men will walk in darkness, and the power of sin and death will prevail. Singleness therefore, according to Jesus, is a fundamental principle in the human heart urging man towards God and towards communion with Him, so that amid all the unrest of the world, and the battle of life, and the conflict with sin, there abides *one* directing tendency—the desire for truth and peace.



But singleness does not reach its full meaning except as Christian singleness. That which is possible only as a preparatory step in the natural man attains its full purpose in him who has been born again, and has thus become a child of God. A firm ground-work is now laid in the believer through the power of regeneration wrought by the Holy Spirit. There has been a clear and personal manifestation of God to him; he knows the way that he has to follow; through faith he sees the end of his heavenly calling. As the love of God has been shed abroad in his heart by the Holy Spirit, so now he is brought into living fellowship with God, and can daily obtain strength, comfort, and life. The stronger and clearer this fundamental tendency towards what is Divine and heavenly becomes, the more will our mind and thought, our conduct and activity, abide in singleness. In this sense of the word we find many references to singleness in Paul's Epistles (Eph. vi. 5; Col. iii. 22). Singleness is needed in order to the maintenance of kindly fellowship (2 Cor. ix. 13, "liberality," Gr. singleness), and for the proper display of charity (Rom. xii. 8; 2 Cor. viii. 2, ix. 11). By James this quality is attributed to God Himself (chap. i. 5). Singleness is thus seen to be an essential principle of the spiritual life. Similarly it is necessary in the working out of that life. Here in the Evangelical Alliance we meet and fraternize in spite of the divisions existing between the Churches to which we belong, and we listen to reports of the doings of the various sections of the Church of Christ. All this is useful and important, but it is after all only a part of the work incumbent on us as an Evangelical Alliance. We have a higher task to perform, and this, it seems to me, is indicated in the theme before us. We need to become more simple, to return to the singleness of Christ. The way to life is simple (*einfach*). The essential principle of the Gospel is singleness (*einfältigkeit*). Our duty consists in recognizing this fact and in acting in accordance with it. Real union in spirit and in truth will never be realized by withholding or overlooking for a time some of our opposing convictions and opinions, but by coming together on a higher platform dominating the differences and party principles that divide us. As love to God is the condition and root out of which alone brotherly love and love in general

can spring, so a deeper grounding in the truth, and the furnishing of the mind with fresh knowledge and with spiritual impulses, is the indispensable condition of all true progress in the development of God's kingdom. And all such advance will only tend to promote within us the sense of Christian singleness.

But this point of view brings before us a very important consideration. In all our Churches we find much of our dogmatic ballast, and many of our ecclesiastical doctrines which are more or less destitute of immediate religious worth. They are rather products of the reflective understanding than direct truths of Divine revelation. And these are the very sources whence have sprung the never-ending Church conflicts. Not the essential truths of the revelation of God in Christ, but the commentaries of the fathers which have been added to them by a process of purely intellectual development; these have long since become the points of contention and the cause of division in the Church of Christ. As souls hungering after truth have often had systems of doctrine placed before them for their believing acceptance instead of the person of the living Christ, who is our Saviour and also the Lord of glory, the way to the knowledge of the truth has been rendered difficult, nay, sometimes it has been quite closed. We contend against the unbelief and materialism of the present day, and we are right in doing so. But we should effect far greater breaches in the fortress of unbelief by continually holding forth to view the *anima naturaliter Christiana*, and by setting forth the essential truths of the Gospel in simplicity and singleness of mind in opposition to the claims of sin and infidelity, than by the cleverest apologetic development of thought. This, I believe, is one of the most important duties of the present time, and which at our Evangelical Alliance gatherings should especially be remembered. How are we to return to Christian singleness as the condition of real Christian living unless the duty of ever-recurring self-examination be laid upon us? The question as to what is fundamental and what is not needs also renewed, earnest, and careful consideration on the part of the Protestant Churches in order to their being fitted in the power of the Holy Spirit for the tasks of the present day.

These few thoughts respecting the subject before us I beg to

submit to you. May they all be still further pondered by us under the guidance of God's Spirit ! The more we strive after real simplicity and singleness in Christ the more powerful will our testimony concerning Christ be before our brethren and before the world, for Christian singleness of heart is the basis and also the witness and seal of a real inner life.

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ADDRESS BY PROFESSOR MYBERG, OF UPSALA.

PROFESSOR MYBERG also spoke on the same subject, more especially as it refers to Doctrinal Teaching :

The subject on which I propose to say a few words is, according to the fashion in which it is viewed, infinitely grand or infinitely humble and modest. Infinitely modest, I say, for what is more simple than simplicity, than naturalness itself in all the spheres of life ? And yet is there anything more difficult to appropriate and practise than this same simplicity in the good and true sense of the word ? The difficulty arises from the fact that we are living in a world where all the relations of men with each other have assumed a conventional and fictitious character, from which we strive in vain to emancipate ourselves in order to return to nature pure and simple. Our civilization is permeated and impregnated with this spirit of conventionality ; but is religion, and especially the religion of Jesus Christ, a matter of conventionality ? God forbid ! Nevertheless, religion may be degraded, so to speak, dragged down from its celestial elevation to serve earthly and worldly interests. It seems to me that the Saviour pointed this out when He said : " From the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent taketh it by force." The whole history of the Christian Church for more than fifteen centuries bears witness to this violence. An ecclesiastical hierarchy which made use of religion for schemes of earthly ambition, succeeded primitive Christianity at an early period, and ended by establishing a despotism of a spiritual character, such as had never been seen before. The Church imposed

upon her members an external unity which threatened to stifle all spiritual freedom, and to take the place of the true worship of God. But the moment came when this proud edifice crumbled away. The great Reformation of the sixteenth century gave back to religion the freedom of the Christian soul, the blessed effects of which soon became manifest. Christian consciousness, long tyrannized over by the decrees and traditions of Rome, regained its Divine rights. The duty of obeying God rather than man was once more asserted as a fundamental law of the Church ; and Holy Scripture, in its primitive integrity, became the only authority in matters of faith. But, as the apostle says, " All did not obey the Gospel." The greater part of the Church turned a deaf ear to the good tidings, electing to remain under the bondage of the papacy, and those who listened to the word of Christ realized again—it was indeed the second time—what Jesus had foretold in the parable, " And while men slept, the enemy came and sowed tares." *The confession of Christian truth—one and undivided as truth itself—was superseded by the confessions*, and the adherents of these various confessions made it a point of honour not to allow themselves to be convinced by the arguments of their opponents. This is what was called fidelity and constancy in confession, and these were considered as being almost the chief virtues. This division came to be established as a principle in the Church, and this principle, once accepted, has been continued to the present day.

No doubt Providence has overruled these things for good. Man's unity had, if one may so say, taken the place of God's unity, and it needed a second confounding of language in order to prevent it from accomplishing its gigantic undertaking. We are all familiar with the account of the dispersion of the nations. With its great judgments, and striking examples of the Divine mercy, the division of the Churches of the sixteenth century offers an historical parallel to the mysterious event which took place in the infancy of the human race. Division and ecclesiastical discord had done their work, but Divine wisdom took occasion by these human disputes to accomplish a work of unity which is still holding on its way, and bearing fruit for the life which now is as well as for that which is to come. To say what this fruit is, we should have

to glance over the last three hundred years, and see what has occurred not only in the Protestant Churches, but also in the Church of Rome; for it, too, has been influenced beneficially by the reformation of which we have spoken. *O beatam discordiam quae talem concordiam genuit!*—"O happy discord which has given birth to such concord!"—a unity Divine and real, although it may not be visible. We have right on our side when we make this assertion. Religious discord has produced its fruits of a widely different character, and we know what they are. We find them in the quarrels of theologians, in those persecutions and wars for the sake of religion which followed the Reformation; but we meet with them also in the envy, the want of Christian charity and interest among Christians which was then, and is still manifested. There have been times when the relations between Churches were such that voices might have been heard exclaiming, "Better to be a Mahometan than a Calvinist." No one goes so far as that now-a-days; but not far from here there is a party in the Church which seems to have taken as its motto, "Better to be a Romanist than a Protestant," and which is disposed to impute all the troubles that harass the Lutheran Church to the influence of the Reformed Church.

These are indeed deplorable consequences, as the result of division; but this is not all. The deceptive unity of the Church of Rome produced the scholasticism of the Middle Ages, the barrenness of which, as well as its tendency to make the simplest subjects obscure, has passed into a proverb. Protestantism likewise had its scholastic epoch, the effects of which were hardly less mischievous, and which have lasted to the present day. Are we deceiving ourselves in using language like this? Can it be said of us that we have thoroughly returned to the real simplicity which characterizes the Gospel of Jesus Christ, and which we ought never to have left? We know only too well that we have not. What, then, must we do to return to it?

Only one course is open, and that is to go back to the source of Christianity. And where shall we find this but in the Word of God as contained in Holy Scripture, and especially in the New Testament; that is to say, the words of Jesus Christ and

His apostles? All there is *grace*, but also *nature and truth*. And what is truth but nature itself—the nature of things, and the nature of God, and also of man created in His image? This is the glory of the Word of God that it is an emanation of the glory of the only-begotten Son of the Father, or of the Word made flesh, “which dwelt among us full of grace and truth” (and we may remark by the way that this is the real reason of its Divine authority). And this glory shines throughout the whole volume; in the divinity of the doctrine as well as in the educational wisdom with which it treats men, and gives to each exactly what he needs. Let us pause for a moment to consider the first point which is of special interest on an occasion like this, when the members of different Churches or confessions are met on the common basis of this Word.

First of all, let us look at the New Testament with regard to doctrine, and in this respect can we not say that it is truthfulness and simplicity itself? We know what claims certain Churches make with regard to the orthodoxy of their adherents. The New Testament knows nothing of these strange and conflicting claims. It lays claim to one pure and sound doctrine, namely, to know Jesus Christ so as to be known of Him. Must we, in order to know Christ, fathom all mysteries connected with His heavenly origin, with His nature as the Son of God, as well as those connected with His kingdom? To say this, would argue that we do not know ourselves. “We know in part,” and we speak out what we know, “and we prophesy in part.” Limited capacity is our common lot, and especially in regard to the highest knowledge.

We are not required to know Him beyond that which we are able, but to know Him *as He is*, and observe, *as He is in regard to us*: for this is the important point. The old divines of our Evangelical Church expressed this idea when they said, *Nosse Christum est nosse beneficia ejus*—“To know Christ is to know His benefits.” These words have been the very life of our Church to the present day. But they do not bring out with adequate power all the truth and consolation which appertain to them. We must add, *Nosse beneficia Christi est nosse Christum*—“To know His benefits is to know Christ.” This last is not less true than the former, and touches us in an especial manner. For it cannot be denied that

by constantly laying stress on these benefits as facts in an abstract and impersonal fashion, a kind of teaching has insensibly sprung up among us which leads us almost to lose sight of the *person* of Jesus Christ, and to regard Him as in some sort a mere accident, an appendix to His work. And yet we may say that the Person itself, if rightly understood, is the greatest of the works of Jesus Christ, and at the same time the greatest of the benefits we have received from Him. This is not an idea of my own, it is what the author of the Epistle to the Hebrews gives us when he says that Jesus "learned obedience by the things which He suffered, and having been made perfect He became, unto all them that obey Him, the author of eternal salvation; named of God a High Priest after the order of Melchisedek." Thus His work consisted not only in His obedience and suffering, nor in the new humanity which He created, and which He is still creating; but also it is Himself, in so far as He is a real and perfect man, ever living and ever interceding for us. This was the *fulcrum* which was indispensable for the raising humanity from the depth of its degradation. Such was the unchangeable law rooted in the very nature of things; and God, in so loving the world as to give His only begotten Son to save it, has but confirmed this law.

Let us now inquire what are the results of this grand work of Christ, the realization of the perfect man, the man of God in the person of the God-man. First of all, humanly speaking, God is now able to look upon mankind with other eyes than before. He now no longer regards him with feelings of anger and displeasure, but as a being out of whom He can make something to the praise of His glory. Do we wish to know what this means in the language of the New Testament? It is propitiation through Jesus Christ, as St. John says in his First Epistle, "If we sin, we have an advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." *He*, that is, He Himself in His own living and perfect person. Thus the disciple whom Jesus loved—and no one ever sounded the depths of this mystery better than he—expresses himself respecting the nature of the atonement of Christ. This is the doctrine of Holy Scripture in its purity and

simplicity. It says all that need be said ; and would to God that men had always been satisfied with this ! We should not have been the losers.

In virtue of this ever-living propitiation God, who has given us His only begotten Son, can with Him freely give us all things—“all things that pertain unto life and godliness ;” in other words, everything that will contribute to our spiritual renewing and salvation. Listen to what St. Paul says respecting this renewing : “But ye were washed, but ye were sanctified, but ye were justified.” “Justified.” We see that in this word, so simple that one would think it impossible to explain it in any way but one, the apostle includes all that relates to the renewing of man, or, which amounts to the same thing, to his sanctification and purification. And in proportion as this renewing goes on within us, or that we are *justified* in this manner, we are being made fit for glorification, the result of justification. This is what St. Paul declares in the words which form so solemn a conclusion to the first part of the Epistle to the Romans. “For whom He did foreknow, he also foreordained to be conformed to the image of His Son, that He might be the firstborn among many brethren : and whom He foreordained, them He also called : and whom He called, them He also justified : and whom He justified, them He also glorified.” This is the plan of salvation (*ordo salutis*) and the summary of Evangelical doctrine in all its simplicity. In what way does it differ from those essential principles held by Christians of all Evangelical denominations ? There is not one of them but confesses that Jesus is our mediator with God, and that by Him, and for His sake, God is willing to make us partakers of His holiness and of eternal life. But in all the Churches we find, besides these simple and plain doctrines, something more, additions more or less false and complicated. They may notably be met with in the Church of Rome, and also in the scholastic era of Protestantism, of which we are the heirs. Among other things we hear of a justifying faith destitute of all moral worth, an external form of godliness, but destitute of power. We are also told of a righteousness of man before God, which simply consists in being considered righteous without being really so ; also of an avenging justice of God which is revolting



to the sense of justice inherent in every human breast, and which delivers the religion of Jesus Christ into the power of its adversaries bound hand and foot. I know that I am treading on delicate ground when I cite these examples; but I also know that there are men in this assembly who set truth above human tradition, whatever may be the name it bears, and who have the courage to face the dangers that threaten the Christian life of the present day. Now I do not hesitate to say that of all those dangers not one is to be so much dreaded as this separation of morality from religion.

But the influence of Protestant scholasticism, whether Lutheran or Reformed, is not the only cause of deviation from Christian simplicity. There is another which we may designate as the influence of speculation in the domain of Christian theology. We define it by naming it. It consists in a preponderance of the speculative element, transforming Christianity, which is life, into a matter of philosophical or historical inquiry, going so far as to lose sight of its Divine purpose, which is the fashioning of men, of personalities, in conformity with the likeness of Jesus Christ. This is also a serious departure from Christian simplicity, and it is surrounded by a halo of illustrious and authoritative names. We might call it the mistake of the aristocratic minority, while the other, of which we were speaking before, is the mistake of the majority of believers in our time. And these two deviations, scholasticism and speculation, which may be united, and do often form the most singular union, are diametrically opposed to each other in their method of treating Christian doctrine. On the subject of Christ, for instance, it may be said that one depends on false *analysis* and the other on false *synthesis*—in other words, one is based on a system which, as it were, dissolves and dismembers Jesus Christ in His Person, His work, and His word, and is entirely opposed to the simplicity of the Gospel; whilst the other, on the contrary, combines, identifies, and confounds Jesus Christ in His Person, His work, and His word with all the resources of a fluctuating science, which adorns itself with the name of Christian, but is nevertheless opposed to the very nature of the Gospel. For both these evils the false *synthesis* and the false *analysis*, recalling, in some respects, the

two kinds of gnosticism in the primitive Church—one of which divided the Person of Jesus Christ and the other sublimated it—there is but one remedy, and that is to give back to Him all His rights of real and living personality, not only in the general abstract sense of the personal union of the two natures according to the dogmatic definition, but in the sense in which we have spoken of the true man—the Man of God that He realized in His Divine Person all that was needed to make us new creatures, real men in His own image and also in God's. This was to raise up not merely orthodox men or thinkers on Christian subjects, but Christian men—characters which shall worthily represent the cause of truth and righteousness in a world of sin and iniquity. And it is these imitators, these living images of Jesus Christ, that the world needs. It was to create such by the power of His life-giving word, the word of His Gospel, full of grace and truth, that Jesus Christ came into the world.

This, then, is the principle, the Alpha and the Omega, of Christian simplicity, which, were I worthy, I should like to extol in terms similar to those which St. Paul used with regard to charity, when he placed it above all other spiritual gifts, above the gift of speaking with the tongues of men and of angels, above prophecy, and above the knowing of all mysteries.

How earnestly it is to be desired that all calling themselves Christians should consent to be genuine disciples in Christ's school ! Then these unprofitable doctrinal and other contentions, which cause such division and are such a stumbling-block to worldly men, will cease of themselves, as well as many others, and we shall wonder how so many of these strifes ever came to exist. Then we shall behold the birth and expansion of a Christian life, of which we can form no conception. Christianity will appear once more as a power triumphing over the world far beyond our most daring hopes. Then at last infidelity in all its varied phases shall hide its head, dismayed as the blaze of the meridian sun in comparison to which all its knowledge and all its light is but as the gloom of night. For the source of this life and power and light is the Lord Jesus in His complete Person ; and the way to this source, let us never forget, is Christian simplicity.

I must conclude. Let us love the simplicity of the Bible—the simplicity of Jesus Christ. Then shall we be, now and ever, the friends of Jesus Christ, who has promised to be with His own even to the end of the world, when He shall come to glorify those whom He has justified, as He has justified those whom He has called.

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### The Divinity of our Lord, and His Work of Atonement.

ADDRESS BY REV. W. ARTHUR, OF LONDON.

MR. ARTHUR was not able himself to attend the Conference.

The following Address was sent by him and read on his behalf by REV. H. TARRANT, of Bath.

If we took up the position that in the person of our Lord Jesus Christ there was no incarnation of the Godhead, and that in the work of His life and death there was no atonement for sin, we should be obliged to take up also the position that Christianity has gained her triumphs under false pretences. Among curiosities of literature, very exceedingly curious would be the history of an apostle of some nation who had led them from dumb idols to serve the living God, by preaching that the person of Christ was that of a creature—that His life was merely a mission, and His death merely a martyrdom. The records of a heathen community converted by such preaching are not to be found. But, on the other hand, it is easy to find records, ancient and modern, of triumphs won by Christianity through her missionaries dwelling on the wondrous love of God to man, as displayed in the person of Immanuel, in the person of God with us, of God manifest in the flesh, of Him who was at one and the same time the Mighty God and to us “a child born,” at one and the same time the “Everlasting Father,” and to us “a Son given;” at one and the same time “Wonderful, Counsellor, Prince of Peace,” and yet the bearer of the iniquity of us all—iniquity laid upon Him by the Lord, and borne by Him that He might present His soul an offering for sin, in order that

we "by His stripes might be healed." While men who believed that story told it—told it with the fire of faith and of the Holy Ghost—in ancient times as well as in our own days, the hearts of gentle women opened, and those of stern warriors were melted; kings that wore the Roman purple, kings that swayed the club of the cannibal; priests who waited at the altars of Diana, at those of Serapis, at those of Vishnu, at those of the nameless gods of the South Seas, unaccountably became changed in spirit. And the men to whom grateful nations point backwards as their prime benefactors were men who would rather have spent their lives in breaking stones than in preaching a Christ who was no God, or a cross which was no altar of sacrifice for sin.

If the triumphs whereby churches were originally planted are traceable to the preaching of a Divine Jesus and of a redeeming death, so also are those internal triumphs of life over decay by which churches having a name to live, but really dead, were again quickened with the powers of an inward life. It would be, indeed, hard to find the records of the case wherein a dying church was warmed again by the ministry of men who set before her a created being as her Lord, and an unjust punishment as the sum of His passion. Calvin has said that "no church can live without many resurrections." And whether we take the cases of particular churches and nations in which a marked revival of spiritual life has arisen to check a long progressive decay, and to initiate new eras of power, or take cases in which a whole range of nations and churches has felt the return of vitality—it is always true that the men through whose ministry Christianity has risen again as if from her own embers, have been men whose hearts were full of the glory of Christ, as being One with the Father, as being the fulness of His glory and the express image of His person, as upholding all things by the word of His power, and yet as having by Himself, yea, by the one sacrifice of Himself, purged our sins (Heb. i. 8). Of all those who during the Middle Ages, with greater or less power, combated death and became instruments of restoring life, where was there one whose gospel was without an incarnate God—without a propitiating sacrifice for sin? And when the breath of the Reformation breathed, who among the mighty of that restoration

proclaimed a Christ who was not God, a crucifixion which was not His offering up of Himself for our redemption, or a Holy Ghost who was nothing more than an attribute or an influence, and was not the living Spirit of the Father and the Son? And when, in modern times, men have gone forth to tell—here the Greenlanders, there the Red Indians, yonder the Hindus, and elsewhere the Africans and Polynesians—of the blessings brought to mankind in the Gospel, were they men who would have gone so far or would have gone any distance to preach a Saviour who was less than Divine? Were they not always men for whom the Alpha and Omega of their own creed, as of the New Testament, was the union of Deity with manhood in the Person of Christ, and the redeeming efficacy of His death upon the tree?

But if the fruits of those who deny the Divinity of our Lord and His atoning work are not to be sought in the conversion of nations, the founding of churches, the revival of dead churches, or the raising up of men instinct with power to edify at home and to evangelize among the heathen, is it difficult, wherever they have prevailed, to find their fruits in spiritual decline, and in the barrenness of churches which once were fertile?

This manifest connection between the life of the Church and her faith in the Godhead and atonement of Christ is only the continuation of her experience in the first age. If, from the very outset, she had the consciousness that to confess a crucified Lord was to raise a stumbling-block—was to invite the charge of foolishness—nevertheless, she equally had the consciousness that it was impossible to hail a risen Lord but as “my Lord and my God.” As such, did then the weakest in faith hail Him; and, as such, did they announce Him to a questioning and gainsaying world.

Not as they would announce the name of preceding prophets—whether John, the forerunner, or Isaiah, or Moses—did the apostles of Jesus announce to men their Divine Master and His sufferings. Of any prophet who was a mere man, they ever spake in that reverent tone which befitted the calling wherewith the Lord had honoured those His servants. But the idea of setting forth their glory, of proclaiming their kingdom, of extolling their grace, of linking up the hopes of the individual and the life of the Church

with faith in them as Saviours, was one of which a trace was never found in their testimonies to the prophets. But when Peter addressed himself to the crowds of Israelites in Jerusalem, to the few selected Gentiles in the dwelling of Cornelius, or to the widespread churches of those who, with himself, had obtained the precious Christian faith, it was, in each case, as a man for whom that faith was a grace given and obtained "through the righteousness of our God and Saviour, Jesus Christ" (2 Pet. i. 1). It was as a man for whom the multiplying of grace and peace in human souls sprang equally "from the knowledge of God and of Jesus our Lord" (2 Pet. i. 2); as a man whose soul, in seeking to promote the glory of God, knew not how to do it without lifting up the name of Jesus above every created name, and crying—as cry he never would for saint, prophet, angel, or archangel—"To Him be glory, both now and for ever. Amen" (2 Pet. iii. 18). Far other from what the man Peter in reality was would he have been, whether in presence of the Jews, the Pagans, or the Christians, had he come to speak to them only of a prophet who was, in respect of John the Baptist, no more than what John was in respect of earlier messengers of God. It was the felt glory of his Lord that transfigured him from the timorous spectator of the humiliation into the fearless witness to the exaltation—that emboldened him to charge home upon the men of Jerusalem a crime such as had never before been laid at the door of human being—a crime to express which language seemed as if it must be overstrained—"Ye killed the Prince of Life" (Acts iii. 15).

For him that death—the death of the "Prince of Life"—was not a loss to be bemoaned, as had been that of the highest prophet, as was even the translation of Elijah. For him that death was not merely the sufferings of Christ; it must be looked upon in the light of the glory that followed; and, so looked upon, was the very redemption of our souls. The blood that fell from the agonizing Jesus was not merely the dye of a crime, not merely the red rain of a catastrophe, not merely the seal of a martyrdom. It was the precious blood of Christ (1 Pet. i. 19), wherewith we are "redeemed"—blood so precious that the things which, in comparison with it, were to be called "corruptible," were precisely those which,

in comparison with human flesh and blood, in comparison with our ordinary goods and valuables, would, by us, be called incorruptible—namely, silver and gold. Faith in this Lord and Saviour, faith in this incorruptible price, was the soul of Peter's own life, the fire of his ministry; and so, likewise, did he bear witness to it as the light and joy of his fellow-believers. He had seen the Lord—they had not; yet did they look for His appearing. His eyes had gazed upon the Lamb slain, when He was no longer the Lamb dead; though, still, even then, when alive again, He bore upon Himself the marks of the spear and of the nail. But they had seen him not; and yet they felt, as Peter felt, that the Lamb was slain from the foundation of the world, and that He would live for ever as a Lamb newly slain. They had not, indeed, been called to look upon or touch His hands or His side, but they had, through the power of the Holy Spirit, felt the "sprinkling of the blood of Jesus Christ" (1 Pet. i. 2). Therefore, though they had not seen Him, "yet, believing in Him, they rejoiced with joy unspeakable and full of glory" (1 Pet. viii. 9). And why did they so rejoice? Because they had consciously received that which, in the act of believing, they sought—namely, salvation; "receiving the end of your faith—the salvation of your souls." They believed in a Saviour, they received salvation; they believed in a triumphant Saviour, they received an unspeakable joy; they believed in a Saviour, who, though He once bowed down to death for them, once "bare their sins in His own body on the tree" (2 Pet. ii. 24), had now entered into His glory, being "by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost" (Acts ii. 38). This glory, beheld by the eyesight of the soul, by a living faith, this Holy Spirit poured out by the enthroned Jesus, filled up the joy wherewith His sons rejoiced, till it became, even in heaviness and temptation, "a joy unspeakable and full of glory."

A Peter whose Christ had been less than Divine—a Peter to whom the blood of Christ had not been atoning blood—never could have spoken in such terms. No more could a people have comprehended and responded to those terms to whom Christ was not all that He was to Peter, to whom the sprinkling of His blood was not that of their passover slain for them, that of Him by "whose

stripes they were healed" (1 Pet. ii. 24); healed not alone by His lessons and ministry, not alone by the healthful air of His example and the pure shining of His truth, for such healing is for them who are infirm only, not for them who are guilty. They were healed by His stripes when He "was wounded for our transgressions, when He was bruised for our iniquities, when the chastisement of our peace was upon Him" (Isa. liii. 5). Ay! the chastisement of our peace! The work He had to do for us was not merely to instruct our ignorance or to strengthen our weakness. He had to make our peace—our peace with a broken law; our peace with an authority set at naught; our peace with a righteousness grievously wronged; our peace with all those principles of moral government which make death the wages of sin; our peace with every dutiful and unsinning one among our better brethren, the angel sons of God; our peace with all things visible and invisible; so that when we should claim to fill a place among the blessed in the Father's house the question should not be raised whether within its sacred inclosure innocence and guilt, obedience and disobedience, were henceforth to be equally at home. And this peace was to be made at the price of such a chastisement, that when the guilty should appear lifted up to the same level as the guiltless, when the defiled should be brought forth shining as brightly as the undefiled, it should be known, should be seen, should be felt for ever that this, as it was not a thing that came by nature, as it was not one that came by right, so was it also not one that came of remissness, but one that had come to pass because the sin of the guilty had been expiated by a death making louder proclamation of its odiousness and heinousness than could have been made by the death of all creation—had come to pass because, through that death, the robes of the defiled had been washed and made white in the blood of the Lamb.

We might sum up the belief, feeling, life, and ministry of the Apostle Peter in words of his own, spoken in one of the great historical utterances of his life—that, namely, delivered at the Council of Jerusalem: "We believe that through the grace of the Lord Jesus Christ we shall be saved" (Acts xv. 11). Here we have the immortal hope of Christianity—a belief "that we shall be saved." We have the confession that our salvation is not of



nature, not a matter of course, not of merit, not of right, but of grace. "We believe that through grace we shall be saved." We have, further, the Christian faith as to the Author of salvation; the grace through which we are saved is the grace of "our Lord Jesus Christ."

In weighing the import of this typical confession we must bear in mind that Peter was not one in whose manner of conceiving of salvation it was a little thing. He was not one who took it for granted that salvation must come of itself to all, in the very nature of things. He was not one who thought that even the ungodly and the sinner would, after all, be saved—must be saved, or else the universe would be harshly governed, and its Ruler would be exposed to reproach. With him salvation for the sinful, eternal glory given to those who had by acts and deeds merited eternal shame, was a great salvation—a salvation so great, that even the righteous could scarcely be saved; and as to the unrighteous, his simple reply to all questioning was—if it be a great work to give salvation to the righteous, "where shall the ungodly and the sinner appear?" (1 Pet. iv. 18).

Now such being Peter's habitual mode of conceiving of salvation, I cannot but wonder whether those who look upon our Lord Jesus Christ as being a mere man, similar to any of the prophets, can, in their own minds, form an idea of Peter saying to assembled apostles and elders, "We believe that we shall be saved through the grace of John the Baptist," or through the grace of Elijah, or of Moses, or of father Abraham. And I also wonder whether any of those who look upon our Lord as being in nature an angel, can conceive of Peter saying, "We believe that we shall be saved through the grace of the angel Gabriel," or any higher angel. It is certain that every reader of the New Testament would feel that the exchange of the name of the Lord Jesus Christ, in the utterance of Peter, for any name of man or angel, would be a shocking departure from all New Testament usage—from all the fundamental modes of thought which pervade its sacred pages. There is no creature name that can be interchanged with that name; there is but one name that can be interchanged with it. It would be no shock to any one's sense of New Testament usage, to any one's

sense of its prevalent modes of thought, were it said, "We believe that we shall be saved through the grace of God;" and, with these words in our ears, it would be no shock to hear again, and to hear immediately, "We believe that through the grace of our Lord Jesus Christ we shall be saved." God was in Christ, and Christ was God; therefore may the two names be interchanged. We believe that by the grace of our Lord Jesus Christ we shall be saved; we believe that by the love of God we shall be saved; we believe that by the communion of the Holy Ghost we shall be saved. And beyond these three names, there is no name in earth or heaven of which Christians at any time could profess and testify: "We believe that through His grace we shall be saved." These three names had been fused by the Lord Himself, when risen from the dead, into one name; and infused as such into the very life-blood of the Church, and into her vital action, so as to become inwoven in the tissues of every member of the body, so as to be marked bright upon her brow. This He did when He declared that all power was given to Him in heaven and in earth, and commanded that His disciples should go and make disciples of all nations, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

If such, then, is the testimony borne by the life and sayings of Peter, what is that borne by those of Paul, the other great actor in the Acts of the Apostles? Did he look upon himself as having taken up a cross which did not represent a sacrifice for the sin of the world—as having become the ambassador of a master who was not the King of kings and Lord of lords? No one will doubt that the aspect in which the Lord Jesus was most frequently present to the mind of Paul was that of a Saviour—the one aspect which illuminated the others and modified them all. It is by this particular aspect of Saviour that is most naturally drawn out to view the conception entertained of our Lord's person, as either Divine or not Divine; and of His work, as being a propitiation for sin, or not being so. When Paul spake of our Lord and Saviour Jesus Christ, in what sense was He to him Lord, and in what sense was He to him a Saviour?

II. As of Peter, so of Paul must it be noted that he was not one of

those to whose view salvation appears as a very easy thing—if not, indeed, a thing eventually inevitable. When he thought of Saul of Tarsus, a chief of sinners, it seemed to him that it was not without a wonder of mercy—not without the intervention of a Saviour, for ever to be adored—that the sinner had not been lost. When he thought of Paul the apostle, the sinner who had obtained mercy, it seemed to him that the boon was so vast that it could only come by grace, not as a matter of course; yea, by grace “exceeding abundant”—a fulness of grace that evoked from his soul the doxology: “Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen” (1 Tim. i. 17). When he thought of his unbelieving kinsmen of the line of Abraham, their salvation did not seem to him so much a matter of course, in the long run, that he might be at ease. Shame and sorrow, toil and destitution, blows, stripes, chains, the dock, the dungeon, the barrack-room, the gallows-tree, were all to him things to be deliberately walked up to, “if by any means he might save some.” If he looked at mankind at large, he never marked out either a class who have no need of a Saviour, or a class who cannot possibly be lost eventually, or a class who—living and dying impenitent—will be put out of pain, or a class who will be saved after death. To him all men are lost, and the salvation of any is a great salvation. The universe on which, for him, fell the lights of nature and revelation was not a universe wherein the aggressor or offender was always assured of eventually recovering himself; not one in which pain was an evil more to be dreaded than wrong; not one in which wrong was always certified that it would incur only terminable pains. It was a universe in which pain and penalty were oftentimes the merciful ministers of protection and quietness. It was one in which the same source of justice dispensed, with equal beneficence, “tribulation and anguish to every soul of man that doeth evil,” and “glory, honour, and peace” to every man that doeth good (Rom. ii. 9, 10). It was one in which the course of nature showed the way of transgressors to be hard, and the end of persistent transgression to be ruin irreparable. That universe was one from whose death-beds the veil had once been drawn, and only once, by Him who alone was empowered

to withdraw it; by Him who alone saw, with equal clearness, through the light of life and the shades of death; who, of all teachers that ever spoke, was alone the Lord both of the dead and the living. Therefore, in withdrawing the veil, He passed not beyond His place. He did withdraw it; and the world beyond the veil, which, in so doing, He displayed to the eyes of His servants, Peter and John and Paul, was not a world in which no one lifted up his eyes in hell, in which no one was in torments.

To Paul, then, sin was exceeding sinful, and the danger of sinful souls being lost was real, urgent, and appalling. Great, however, as was this danger, he proclaimed Christ as a Saviour by whom it was overcome. But the question is, Did he preach Christ as a fellow-creature saving his fellow-creatures, or as the Son of God, One with the Father, saving the sons of men? Did he preach Him as saving men without an atonement, merely by counsel, example, institutions, and methods of moral amelioration? or did he, on the contrary, preach Him as saving them by the propitiation of His own blood, from which, as from a fountain, flowed all the institutes of religion, and all the lessons of revealed truth?

Men are capable of doing great violence to the writings of Holy Scripture. But, for my own part, I cannot conceive of any man first sitting down and marking in the words of St. Paul all the passages wherein our Lord and Saviour Jesus Christ is spoken of, either in general terms, as saving us, bringing us to God, reconciling us to God; or in particular terms, as bringing to us and bestowing upon us individually forgiveness of sins, washing and regeneration, peace of soul, love to God, the witness of the Spirit to our adoption, the joy of the Holy Ghost, meetness for heaven, triumph over death, a blessed rest after death until the resurrection, a wondrous perfecting of spirit, soul, and body into one immortal and incorruptible manhood at the resurrection, and, after that perfecting, an eternal day of life and glory, for ever with the Lord; I cannot conceive of any one noting all these passages, and then saying, "This man preaches a creature saving his fellow-creatures—preaches a Saviour who saves without making an atonement."

If ever there was a case in which a community of men might

have called a fellow-man their Saviour, it was surely in the case of the Israelitish nation and Moses. By counsels, precepts, statutes, and institutions had he formed the people, off whose neck he had broken the yoke of servitude—had formed them into a living nation which permanently endured. They fully recognized the part he played. But all down the long line of Jewish writers to whom his name is precious, where can one be found who, even for an instant, by a single incautious epithet or unseemly coupling, runs any risk of appearing to confound this great and elect servant of God with his Divine Master? Great as servant could be, he is never associated for a moment with praise and prayer, with faith and hope, with worship or with blessing. Any association of his name with the name of the Lord, as if the one naturally coupled with the other—any ascription to him of other act than that of a minister, an accountable servant, would have been abhorrent to every biblical Jew. The Divine name, prerogatives, and rights were ever held as high above those of servants as were the sun and moon above the lamps of earth. This Jewish veneration for the name of God, this Jewish severance of all ministers from the seat of supreme authority and honour—a Jordan running strong and swift between creature and Creator—belonged to Paul in a degree as high as ever to any other man. And of impossibilities, none could be to our conception more impossible than that he should tolerate on the part of any one the linking together in one benediction upon the Israel of God, in the first place the name of Moses the Mediator, in the second place that of the Father Eternal, and in the third that of Aaron the Anointed Priest; nothing more impossible than that he, in his own writing and preaching, should habitually lay himself open to the appearance of speaking in one and the same tone of creature and Creator—of so interchanging names, attributes, and offices as to suggest an identification between them.

This, then, being so, what is, nevertheless, his ordinary manner of speaking respectively of God and of Him who from the flaming sky said to him, "I am Jesus of Nazareth, whom thou persecutest"? Does he, as between these two names, keep up the careful discrimination between the glory of the Creator and that of every

other? Does he take care to connect with allusions to Christ some note of merely created nature which would serve to check any ascription to Him of Divine honours? Does he, as they were wont to do with Moses, call Jesus "the Man of God"? Does he, as did Elisha when he had seen Elijah ascend, take care in his invocation not to call upon Elijah, but upon the God of Elijah? for he cried not, as he smote the Jordan, "Where is Elijah?" but he cried, true to the worship of one God, "Where is the Lord God of Elijah?" Does Paul habitually place Jesus among any class of God's honoured creatures, and habitually dissociate Him from union with the Father? or does he, on the contrary, when speaking of commissioned teachers or any creatures ministering for God, habitually set Jesus apart and alone, and at the same time, when speaking of the Father, of His works, offices, gifts, and mercies, habitually set the Lord Jesus in intimate association as verily one with Him?

With this question in view, it is a solemn thing and a glad one to go over the Epistles of Paul—from Romans to Philemon. In these writings, the prevalent thoughts and feelings of the author in regard to the person of Christ and His work for sinners is not to be painfully disentangled from under overshadowing thickets of foreign matter. Those two points are the great matter. Upon them is the feeling of the writer ever welling up as a spring close by the everlasting hills—a spring sending forth streams with a rushing sound of force. Does he speak of himself and his fellow-labourers? they are now the apostles of God, and now the apostles of Jesus Christ. Does he speak of himself in particular? he is now a servant of God, and now a servant of Jesus Christ; and far from him was the idea that, in so speaking, he laid himself open to the charge of serving two masters. Does he speak of the source of the apostolic office? now it is the will of God, now it is the will of Christ, now it is the will of both God and our Lord Jesus Christ, spoken of as one authority. Does he speak of his sacred message? it is the word of God, and the word of our Lord Jesus Christ; the Gospel of God, and the Gospel of our Lord Jesus Christ. Does he speak of the power to which was due the efficacy of all ministers? it is now the power of God, now the power of Jesus Christ, now

the power of the Holy Ghost. Does he particularly relate the manner in which a dispensation of the Gospel was committed to himself personally? he describes the Lord Jesus, speaking to him from out of the brightness above that of the midday sun, and saying, "I make thee a minister. . . . I send thee to open their eyes, and to turn them from darkness unto light, and from the power of Satan unto God." Does he, in general terms, state how this same dispensation was committed to him? he says God committed to him the ministry of reconciliation. Does he speak of the gifts of the ministry? they were now the gifts of God, now of Jesus Christ, now of the Holy Ghost. Does he speak of the working in them (the ministers) which set them in action, of the working by them which attested their mission, of the living in them which made them living temples? it is now the working and indwelling of God, now of Christ, now of the Holy Ghost.

Passing from the ministry to the Church: it was now the Church of God, and now that of Jesus Christ; and the kingdom, likewise, was now the kingdom of God, and now that of Jesus Christ. Did he speak of the graces of Christianity? faith is the gift of God, and is the faith of Jesus Christ; love is the love of God, and the love of Jesus Christ; peace is the peace of God, and the peace of our Lord Jesus Christ; joy is the joy of God, is rejoicing in Jesus Christ, is joy in the Holy Ghost; and, in one word, grace is the grace of God, and the grace of our Lord Jesus Christ; while the summit and the crown of all grace, glory itself, is now the glory of God, and now the glory of our Lord Jesus Christ. Does he speak of the object of faith and worship? he believes in God, and he believes in Jesus Christ; he trusts in God, and he trusts in Jesus Christ; his hope is in God, and Jesus Christ is his hope; he prays to God, and he prays to Jesus Christ; he gives thanks to God, and he gives thanks to Jesus Christ; he invokes the peace of God, and the peace of Jesus Christ; he blesses in the name of God, and in the name of Jesus Christ; he baptizes in the name of God, and of Jesus Christ. Does he look onwards to death, resurrection, judgment, eternity? if he desires to be absent from the body, it is that he may be present with the Lord; if he longs to depart, it is that he may be with Christ. It

is God that will raise the dead, it is Christ that will raise us up ; it is God that will judge the world, it is Christ that will judge the world. In fact, when he would prove the point that " we shall all stand before the judgment-seat of Christ," the evidence he adduces is that " every one of us shall give account of himself to God " (1 Cor. xiv. 10-12).

And what shall I say more ? When the eye of Paul was lifted up to contemplate his Lord in the seat to which He had ascended, did it find Him as the head of the martyrs ? of the apostles ? of the prophets ? of the angels ? None of those titles could answer to the place He occupied. Even a name which should indicate the combination of all these dignities into one would not correspond with His place. He was " Head of all things ; " there being placed lower than He, not merely angel, prophet, apostle, and martyr, but worlds and systems of worlds, forces and systems of forces, organs, functions, dominions, principalities, and powers. He was " far above " all these ; above them with the superiority, not merely of pre-eminence, but of command. They were put, not merely on less elevated ground, but " under His feet "—language strongly expressing a subject condition (Eph. i. 22). At His name were to bow and to confess, not only things in heaven and things on earth, but also things under the earth. He in whom dwelt all the fulness of the Godhead bodily took His own place as over all, God blessed for ever, Amen. In the language of the writer of the Epistle to the Hebrews, the various views set before us by Paul seem most naturally to express themselves : " Thy throne, O God, is for ever and ever ; a sceptre of righteousness is the sceptre of Thy kingdom." And again : " Let all the angels of God worship Him."

Yet this Divine glory never obscured the Cross. The Christ whom the princes of the world crucified was the Lord of glory. And so the Christ whom the Eternal Father honoured as Lord of glory was ever and always Christ crucified. He had entered into the excellent glory, not alone with the tokens of life, but also with those of death ; He had not entered without blood. It was through His blood that were proclaimed our redemption and the forgiveness of our sins. It was around His death that centred all the reconciling forces. He was " set forth " by God, not merely as our light and helper,



but was "set forth to be a propitiation through faith by His blood." A propitiation to what intent? In order to constrain a reluctant judge to love an offender? No; for the Judge it was whose love to the offender found and gave the propitiation. He was set forth as a propitiation in order to show the righteousness of the Judge, when, having first permitted transgression, He afterwards proceeded to cancel the condemnation of the transgressor, and even to lift him up and set him upon a level with those who had never sinned—"to show his righteousness, because of the passing over of sins done aforetime in the forbearance of God; for the showing, I say, of his righteousness at this present season, that he might himself be just, and the justifier of him that hath faith in Jesus" (Rom. iii. 25). Here we have the propitiation of Christ held up as being, firstly, the means by which God can, without doing injustice, freely pardon an offender whom He has permitted to transgress; and, secondly, as being the evidence by which He can "show" to the conscience of all accountable creatures, fallen or unfallen, that in so pardoning He is not unrighteous. Here we find the two principles exhibited face to face, that whereas, on the one hand, the offending creature cannot be cleared in any wise that shall enfeeble law or obscure it, but only in such wise as shall magnify it and make it honourable; so, on the other hand, must the pardoning act of the Creator be justified in the view of universal conscience; else law itself would fail for want of a foundation in conscience, were it once possible to believe that wrong was as safe as right, and offending as certain of ultimate acceptance as humble obedience. The Judge of the whole earth will constrain all to say that He does right; that as in punishing His goodness never is absent from His justice, so, in forgiving His justice is never absent from His goodness. He will be justified when He speaks, He will be clear when he is judged; so that in being, in their turn, judged of Him all shall confess that they stand before the Holy and the True, all whose judgments are right.

The question of how the guilty can be raised to the place and heritage of the innocent without undoing the foundations of all order and hope, could never be answered without an atonement. God sets forth Christ crucified, to show that even in this also He is

just; and of notable facts which stand clearly graven on the tablets of human life, none is clearer than this—that of the events which have served to impress the minds of men with the heinousness of sin, none has ever made that impression so deeply as the death of the Lord Jesus Christ. All those who believe in Him as dying, the just for the unjust, to bring us to God, view sin as abhorrent to a degree beyond what they could otherwise have done.

III. I now turn to the Apostle John, to know whether he did or did not teach upon our two points even the same things as his brethren Peter and Paul. “Thou, O John, wert beloved above others. Thou wert the one who, earliest in life, learned to love that visage; the one who last survived through years of old age to bear testimony after thy fellows had concluded theirs. Thou, too, wert the only one of the twelve who stood near the tree to behold death seal his victory, and to hear dying words from the victim. So, again, thou wert he to whom the ascended Lord did most signally manifest Himself. Say, then, say, was the Lamb of God that taketh away the sins of the world verily the true God and eternal life, or was He only a creature? Was He the author of salvation, or was He only an angel sent forth to minister to them that shall be heirs of salvation? Viewed as the Lamb, was He to thee simply an emblem of innocence, or was He our passover sacrificed for us? Was He or was He not the Lamb by whose precious blood we are redeemed?”

John tells us in what form the Lord showed Himself amid the golden candlesticks—glorious, kingly, mighty. So overwhelming was His majesty that the disciple who had once leaned upon His breast now fell at His feet as dead. How, then, does He raise him up? By saying, as Peter to Cornelius, “I, myself also, am a man?” by saying, as the angel to this same John, “See thou do it not, for I am thy fellow-servant, and of thy brethren the prophets . . . worship God”? Nay, not with any such caution against worshipping the creature did the effulgent Christ greet the prostrate John. “Fear not!” just as the Jehovah of old spake to Father Abram: “Fear not; I am the first and the last; I am He that liveth” (Gen. xv. 1). So far, all befits the glory in which He now is shining; but the next word seems alien to that glory—“and

was dead!" Thou wast dead! the Alpha and the Omega dead! the first and the last dead! He that liveth, dead! Yea, "I was dead;" not, however, "I am dead." "*I was dead, and, behold, I am alive for evermore, Amen; and have the keys of death and of Hades*" (Rev. i. 17, 18). Here the suffering of death is placed in immediate connection with triumph over death, and, what is far more, in connection with His dominion over death itself, and over the dead. Paul's words—"He died, and rose, and revived again, that He might be Lord both of the dead and living"—might have been caught as an echo from this vision. All-comprehending existence is here coupled with a season of dying and of death; all-excelling glory is coupled with a season of abasement, even to the gibbet and the grave; all-commanding dominion is coupled with obedience to death, even the death of the cross. And the crown of all is life—life in Himself, life for His members, life to which the grave and Hades are powers only as is the lock a power to the hand that holds the key.

This, then, is the ideal of our Lord which John the Boanerges, which John the beloved, constantly sets before our eye. It is the ideal of true divinity, united with that of full atonement for sin, both of which ideas are constantly represented in his use of the word Lamb. The very first time that in the Apocalypse that name is to be used, immediately before the Lamb is beheld, is He described by another name, "*The Lion of the tribe of Judah*"—the royal conqueror, but, nevertheless, the spotless victim; and these two evermore one, and that one seated in the central place of supreme authority—not on a level with, but above all principality and power, earthly, heavenly, or in hell; above all dominion, whether wielded over men in the body, over bodies in the grave, or over spirits of men, be they spirits in Hades in general, or in Paradise in particular. The Lamb is "*the Lord of lords, and the King of kings*" (Rev. xvii. 14). And, if thus set above creature powers, is He kept distinct from the Divine power, kept distinct from it with that jealous care which was displayed in the cases already cited of Peter with Cornelius, and the angel with John? No; so far from it, He is associated with that power identified with it in every possible turn of language, and in some which would have seemed impos-

sible—turns of language which could arise only from the necessity of expressing things apparently contradictory. The kings of the earth, the great men, and the rich men, and the chief captains, and the mighty men, flee, and hide, and cry for cover, “from the face of Him that sitteth upon the throne, and from the wrath of the Lamb” (Rev. vi. 16). This identification of the sacrificed One with the supreme power, in the act of judging and punishing, is continued when the act is that of hallowing the eternal abode of bliss, and flooding it with the unfading light. Why is it that we see no temple in the holy city on high? Because “the Lord God Almighty and the Lamb are the temple of it.” God and the Lamb the deadly storm of the guilty! God and the Lamb the temple of the saved! And why in that city is there no sun, no moon? Because “the glory of the Lord did enlighten it, and the Lamb is the light thereof.” And when from the city we advance to the throne, we find out of it proceeding, now the pure river of water of life—the Spirit of God that makes all things live—now lightning, fires, voices—the Spirit of God sent forth into all the earth. And is the Lamb among those who bow before it? No; the throne itself is the throne of God and of the Lamb—not the throne of God and any angel, saint, or prophet, but of God and of the Lamb; and they who bow before it, whether undistinguished hosts of angels and redeemed man, whether the four-and-twenty crowned and throned elders, whether the four living beings, all fall down before the Lamb. When the redeemed sing before the throne, their song is the song of Moses and the Lamb. When they ascribe salvation, it is “to our God which sitteth upon the throne, and to the Lamb” (Rev. vii. 10). When all creatures, from the four down to the lowest in earth or sea, unite to ascribe “blessing, and honour, and glory, and power,” they ascribe it “unto Him that sitteth upon the throne, and unto the Lamb for ever and ever” (Rev. v. 13). This identification in glory and in worship is set forth in the central appearance wherein the Lamb is revealed in vision. When we would here obey the voice crying in the wilderness, and saying, “Behold the Lamb of God,” where shall we find Him? Martyrs! stands He at the head of your army? Not amongst us—higher. Prophets, apostles! stands He among your company and fellow-

ship? Not among us—higher. Angels! stands He foremost in your host? Not among us—higher. Elders! the crowned and throned? Not of us—higher. Ye four living ones who praise? Not of us—higher. And the timid eye which has now traversed all the tracks of heavenly light, which has passed over all the forms of immortal beauty and angelic strength, daring still to lift itself up, and yet up higher than all of these, that it may behold the Lamb of God, sees, “In the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as though it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth” (Rev. v. 6). Literally, the Most High; literally, over all; literally, God blessed for ever. When all bow, does He bow or stand in the midst of the throne? When all ascribe power and might, does He ascribe it or wear it as His own? When all of human kind sing of redemption, sing of salvation, is He one of those to swell the song, or the One to receive it? In the loftiest manifestations of the eternal power of the Godhead—manifestations of Him who will not give His glory to another—we find glory, honour, dominion, and every known name for honours to be rendered to God alone, ascribed by the most exalted creatures in one breath to God and the Lamb; and if we ask, Is this glory given to God and another? the answer is, It is given to God and the Lamb, because the Lamb is not another.

If, then, the revelations granted to John thus unequivocally set before us and make manifest the proper divinity of our Lord, not as a doctrine stated, but as a nature and power displayed to our view in life and action, what light do the same revelations cast upon the question of atonement? Was the Lamb a sacrificial lamb, or only a meek monitor of purity?

In the midst of the throne, looking down upon all created glory, “like the sun looking down upon his own beams;” in the midst of the throne, pouring out the flame of His eyes into all the earth, which flame is the fire of “the seven spirits of God sent forth into all the earth;” in the midst of the throne, standing while all creation bows; in the midst of the throne, from it sending forth the very Spirit of God, while all creation looks up to it for every

supply. He is not as He was when John the Baptist saw Him as the Lamb by the waters ; He stands not now without spot, for the mark is upon Him that He bare sin in His own body on the tree. He is here standing, a Lamb not incapable of death, but actually a "Lamb as it had been slain." Strange, above all strange things ! The marks of death, the marks of sin's own wages, the marks of a curse amid all the lights that radiate outwards from the central point of Thy majesty and blessedness—O Holy, Holy, Holy Lord God Almighty ! the High Priest amid cherubim, law, and Shekinah ! but not without blood.

Even so, Amen ! Thou art the First and the Last ! Thou art He that liveth and was dead. Thou hast redeemed us with Thine own blood. Our happy brethren on high are there because they have washed their robes and made them white in the blood of the Lamb. In the same manner shall we attain at last unto the same victory. Then, with all who have gone before, will we take up the song which sings : "Unto Him that loveth us and loosed us from our sins by His blood ; and He made us to be a kingdom, to be priests unto His God and Father ; to Him be the glory and the dominion for ever and ever. Amen."

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## Modern Unbelief, and the Best Methods of Counteracting It.

ADDRESS BY PROFESSOR MACVICAR, OF MONTREAL.

PROFESSOR MACVICAR having been obliged unexpectedly to return to Canada, the following paper was read on his behalf by JAMES CROIL, Esq.

Nothing like an exhaustive treatment of this comprehensive subject can be attempted in the few moments at my disposal ; and, I may say at once, that in keeping with the aims of this Alliance and of the present gathering, my object in the remarks offered is practical rather than critical.

The methods employed by unbelievers in propagating their views

are well known. They deal in popular lectures of a *quasi* scientific and literary character. This is specially the case in the New World. They hold public conventions for reading papers, and organize clubs which usually meet on Sunday nights, and which have small circulating libraries composed almost wholly of works of one sort. They make unlimited use of the Press, scattering their notions in daily papers, monthly magazines, and more ponderous reviews, as well as in numerous tractates and volumes of poetic and fictitious effusions which are read by the million. They are usually not the financial founders of our great quarterlies and publishing houses, but they contrive to make them the means of giving currency to their opinions by securing places on editorial staffs for members of their own fraternity. In this way they reach the masses, get a sort of hearing in thousands of Christian homes, while the spare moments in many a counting-house and workshop are occupied in discussing what they advance. Their addresses and writings, as a rule, are neither new nor profound, but contain rather shallow reproductions of old exploded errors dressed up in fascinating forms to suit the taste of the nineteenth century, and supported by confident and reckless assertions. Occasionally an elaborate treatise of a scientific, philosophic, or historical character appears, attacking openly or by insinuation the foundations of Christianity. Skilful and persistent efforts have been made of late in different quarters to exclude Christian teaching from school and college text-books, and to permeate them as well as our great encyclopædias with crude, unverified speculation and the incipient principles of infidelity. So far as the influence of unbelievers extends, elementary and higher education are made as intensely secular as possible, and a decided preference is shown for teachers and professors of eccentric opinions, or who entirely ignore the voice of God in revelation. Unfortunately religious people have, in many instances, aided the enemies of the truth in this respect by the exercise of a spurious liberality, or by being unable to agree among themselves upon the elements of Christian instruction, which should be included in the work of public educational institutions.

Here precisely is the greatest source of danger. Nowhere can unbelief be so potent for evil as at great centres of learning; and,

therefore, it is no trivial matter that men are springing up in such places who, for various reasons, deny the supernatural, miracles, inspiration, and the work of the Spirit generally—deny the historical accuracy and credibility of the Bible, the total depravity of the human heart, the substitutionary nature and efficacy of the sacrifice of Christ, the infinite demerit of sin, the immortality of the soul, and the justice of eternal retribution. Materialists, positivists, and pantheists all agree in confounding physical, moral, and spiritual laws, and thus sapping the foundations of morality as well as of religion. While another school of thought professes to regard all forms of religion as having the same origin, being simply the product of the human mind by a process of natural evolution—Christianity is only one phase of belief, but must not be insisted upon to the discredit of the grand mythologies and philosophies of ancient Egypt, Greece, and Rome, and the utterances of modern sages. Socrates, Plato, Paul, Christ, and Carlyle, Hegel, Voltaire, Hume, and Emerson—are all placed upon a level as great teachers. Thus everything that is Divine and truly distinctive of Christianity is ignored, and the enthusiastic disciples of this philosophy live and move in a sort of incandescent fog of liberality, and delight in vague, meaningless statements about science, æstheticism, agnosticism, and such like. They are chiefly young literary, sentimental, and would-be-critical persons who indulge in these forms of unbelief, while among the illiterate and toiling masses there is a growing dislike, amounting in many instances to bitter detestation, of Church authority, and of all that is included under the term priestcraft.

But looking beyond the comparatively small circle of confirmed sceptics, there are vast multitudes who are being influenced in the direction of unbelief by other and very different causes. They are not positively hostile to the truth, but for various reasons look upon it with suspicion. How often it is urged, for example, that Christianity in many respects is a failure, and that this justifies doubt and unbelief!

It is said that there are forms of injustice and oppression which have come down from the distant past, or which spring out of modern legislation touching land tenures, ecclesiastical establish-



ments, and great manufacturing and mercantile monopolies, against which Christianity does not protest. Professors of religion are pointed at as utterly inconsistent—talking and praying in favour of freedom, and social and commercial purity, while openly countenancing tyranny, fraud, intemperance, the opium trade, and many other iniquities, by which they have even corrupted heathen nations. It is said, and said with truth, that Christian nations spend ten thousand times more on war, strong drink, and tobacco and ruinous luxuries and indulgences than on missions abroad and Gospel work at home; and the inference is drawn, which has great force to the popular mind, that we may measure the faith of men in the Gospel by the expenditure and sacrifices they make in its behalf. Thus tested, the solemn professions of many as to entire consecration of themselves and their substance to the service of God are regarded by hard-headed thinkers as studied acts of hypocrisy. While formally renouncing the world, the flesh, and the devil, they are found as mean and greedy and over-reaching in business, as guilty of money-worship, and actuated by as keen a relish for lying gossip, worldly frivolity, and self-indulgence as those who make no pretensions to piety. These, and such-like deformities of the Church, undoubtedly give a mighty impulse to unbelief. Much more is this the case with popish superstitions, sectarian strifes, formality and deadness wherever they exist.

But with this very slight and inadequate notice of the working, the causes, and forms of unbelief, it is time to ask, What are the best methods of counteracting it?

Nothing but the revealed truth of the living God, accompanied by the Holy Ghost, can accomplish this task. Hence I remark:

1. That we should seek to make a full and loving proclamation of God's saving message to all men. And this should comprehend a clear and systematic course of instruction in all the great doctrines of grace. The divinity of Christ, His vicarious sacrifice and mediatorial sovereignty as Head of the Church, repentance, justification by faith, the personality and divinity of the Spirit, His life-giving and sanctifying work, the resurrection of the dead and the final judgment, should occupy the central place which they hold in revelation. Nor should the ethical and devotional teach-

ings of the Bible be withheld. Truth, accurately formulated and earnestly proclaimed, is the proper antidote of error. But we need more than dogma. Men may be very sound, and at the same time very cold and dead; and a wavering, theorizing, dead ministry is unquestionably one of the most potent causes of unbelief; while men full of faith and of the Holy Ghost are the most effective arguments in banishing it.

It seems strange that the Church of God is so slow in taking cognizance of this fact, while it is established by her history from first to last. When idolatry and other forms of sin were overthrown in the times of prophets and apostles, and during days of reformation in Europe and Britain, men appeared clothed with the wisdom and power which the Spirit of God imparts, fearlessly declaring the truth. It was thus that Elijah and John the Baptist and Paul and Luther and Calvin and Knox wrought righteousness and emancipated nations; and in this respect history repeats itself, and will continue to do so to the end. Hence the duty of all believers at this moment, to be earnest and importunate in prayer that God would call and inspire with heroic faith and courage a great army of strong men who, with honesty of purpose and personal conviction of the truth, will beat back the advancing hosts of unbelief,—men who are not set upon lofty sacerdotal pedestals, and who do not require to expend their energies in maintaining ecclesiastical forms and dignity, and who, without any feigned condescension, can come down to the homes of the people in the true spirit of the Master to seek and to save the lost.

2. To meet prevailing unbelief we require critical books on apologetics covering all the points of modern attack and specially adapted to our own day. These, while thoroughly scientific, should be addressed to the people, written in a vivacious, popular style, so as to attract the attention of the masses. This is confessedly a large and difficult undertaking, requiring much sanctified skill and learning. The methods of the past are insufficient, because new sciences have arisen since these admirably served their purpose, and the enemy is ever on the alert to occupy every fresh field of knowledge or of speculation that is opened. It is therefore unwise and unsafe for the Church of God to allow those who are hostile to the truth

or sceptically inclined to outstrip her in any department. She must carefully train her own sons to be scientists and critics, not in any narrow, bigoted spirit, or apart from the great universities of the world, but rather by enabling them to participate in the life and culture of these institutions and to be fully acquainted with the investigations and discoveries of the age; and probably she has still something to learn as to the generous treatment workers of this class deserve at her hands. Certain it is that the more numerous they are the better. I do not say that all the rank and file of Christian ministers and teachers can master the details of critical learning necessary to cope with leading sceptics, and it may not be desirable that they should even attempt to do so. Every man has not the requisite talent, and is not called to write and preach apologetics. The vast majority should be content to keep to the simple Gospel, to do the work of evangelists and pastors, to be specially mighty in the Scriptures, and possessed of a respectable knowledge of the leading evidences of Christianity, that they may thus be able to answer every one that asketh them a reason of the hope that is in them with meekness and fear. This is enough. To attempt more is usually hazardous. Indeed, it would be no small advantage in the battle with unbelief could we by any means restrain good, weak men from rushing into print and into controversy, for which they are not qualified and by which they give the foes of truth many opportunities to represent their feeble, ignorant efforts as the best that have been made, or can be made, in favour of Christianity.

3. We require more thorough Biblical instruction in the family. It is here the foundations of true piety and Christian stability are laid, and that persons are fortified against the deadly assaults of unbelief. "Train up a child in the way he should go, and when he is old he will not depart from it." For this purpose books, papers, and Sunday-schools, however excellent, are insufficient, and should not be allowed to supersede parental care. Heaven's order cannot be interfered with in any case without danger, and it seems plain that God intended the family to be the primary training school of His kingdom, and parents when at all competent for the task should not transfer their duties to others. Let the hearts of the

fathers be turned to the children, and let them exercise firm and loving discipline over them, excluding from their homes evil companions and pestilential trash in the form of reading matter ; and let them take pains to mould their character by the truth of God, making them familiar with the contents of the Bible, and the danger of their being led astray by deceivers will be reduced to the minimum.

And in order to conserve, to carry on and complete what is thus begun in the household, we require :

4. To infuse the spirit of Christianity much more fully into colleges and all institutions of higher culture. The mischief done through lack of this is incalculable. There should be a frank and distinct recognition of the Word of God in our seats of learning. It should take its place, not merely on a level with the writings of Plato and Locke and Kant, but far above them and supreme for ethical purposes, while also unique and indispensable for spiritual and religious ends. There should be in all such places men who are not afraid or ashamed to call themselves Christians, and who can speak of Christ and Christianity, of the facts and principles of revelation, with as much naturalness and decision as others talk about the strata of the earth or the stars of heaven. Let them be themselves living epistles known and read of all men, enforcing by their conduct the lessons they teach, and soon thousands of students will imbibe their views and scatter their principles everywhere, and education will thus, but not otherwise, become one of the mightiest agents for the destruction of unbelief, and the diffusion of Christianity.

5. We require to put forth missionary efforts commensurate with the wants of the world. But where are the men ready to do so ? It is vain to look for them in secular institutions which ignore the mission of Christ and His Gospel. We cannot gather grapes of thorns or figs of thistles. The experience of the past has sufficiently shown that godless colleges chill the piety of those who enter them with the intention of serving the Redeemer and often turn them away from their purpose. This is most deplorable, because the urgent want of all branches of Evangelical Christendom at this moment is a vast army of Home and Foreign Missionaries of the

right stamp. The message of the Churches will not be heartily accepted at home so long as they continue to trifle with missions to the heathen. Unbelievers will assert with a show of reason, difficult to resist, that Christians themselves cannot have confidence in the Gospel while they are so utterly careless and tardy in extending its blessings to perishing millions.

But suppose thousands of heroic devoted men were forthcoming ready to go to the heathen, each saying, "Here am I, send me," where are the means to equip and sustain great Missions? In order to this we require :

6. To have the thought of Christian stewardship, with respect to money and money's worth, occupy its true place in the Church—a place which it has not hitherto held.

Christian men and women as a whole have yet to learn to lay out great sums, similiar to those employed in commerce, in directly carrying out the Redeemer's command : " Go ye into all the world and preach the Gospel to every creature." A few display systematic and becoming liberality, but they are the exceptions rather than the rule. Sordidness, downright meanness, and appalling untruthfulness with respect to what men can or cannot afford to do for the Gospel's sake, are characteristic sins of Christendom at this moment.

And may we not well redouble our diligence at home while we thus look abroad. What are we to do with the festering evils at our own doors? Legislation and police arrangements are futile to meet the case. How are we to check the startling practical forms of infidelity now so rife? What can we do to restrain this wicked and growing strife between servant and master, between labour and capital, and the tendency among certain classes to combine for unlawful and murderous purposes, and this terrible aggregation of ignorance, vice, and poverty in our great cities, which are annually drawing millions into them from quiet country homes and occupations? These are problems which we cannot now consider.

Finally, in combating unbelief by methods now hinted and similar ones, let us be agreed among ourselves. The spirit of this Alliance and of the great Bible Societies of the world must prevail more and more. Men must learn that the strongest parts of their

creeds are those which they hold along with all Christians, and the weakest parts those which they hold alone. The unity of the mystical body of Christ must be maintained. It must be made unmistakably apparent that we are all one in Christ, that the world may believe that the Father hath sent Him; and as we go forth to the help of the Lord against the mighty, we must with one heart and one mind plead for the measure and the power of His spirit, that when the victory is gained—as it assuredly will be at last—all the honour and glory may be to His name, world without end. Amen.

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### Modern Unbelief.

ADDRESS BY THE REV. DR. SINCLAIR PATERSON.

WHEN we speak of *modern* unbelief, we refer rather to form than to substance. From the beginning faith and doubt have been permanent in character, even when their manifestations have been most varied. The reasons adduced in vindication of either may change from age to age, but in every case faith receives the Gospel of grace, while unbelief rejects it.

At no very distant date Christian apologists associated infidelity and immorality, not infrequently suggesting, if not asserting, a casual connection between the latter and the former. Many unbelievers, especially in more recent times, resented the implied charge, and challenged a comparison between their conduct and that of ordinary professing Christians. Now it is neither courteous nor necessary to deny that, so far as overt acts are concerned, there may be little, if any, difference between one who professes faith and one who avows unbelief, though we are not prepared to admit the equality or even identity of morality in the Christian believer and in the most blameless type of which infidelity can boast. Nevertheless, even when we frankly make this admission, we must not for one moment forget the real antagonism towards God which is never absent from the sinful heart.

If we may group together unspiritual men without respect to their acceptance or rejection of scriptural truth, then, concerning

all alike, it may be truly said, "The natural mind is enmity against God." For two reasons this fact must be made emphatic. (1) The study of Divine things must not be confounded with ordinary science, nor must it be supposed that we can gain spiritual knowledge simply by the culture and use of such natural faculties as we possess. For it is written, "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (2) Even were we to succeed in establishing the authority of revealed truth beyond the possibility of contradiction, and in closing for ever the long controversy between infidelity and Christianity, yet even then truth would not triumph unless the Word, acknowledged to be true, were also welcomed and accepted by the heart. To perceive truth, and to submit actually and always to its influence, are by no means identical. Receiving the truth in the love of it alone saves.

Laying stress on this unquestionable distinction, some excellent and earnest men are disposed to deny the necessity, or at least to depreciate the value, of Christian apologetics. They say, with fair show of reason, "Why attempt to *prove* truth? Rather let it *approve* itself. Evidence cannot regenerate; souls are only born again by the Word of God, which liveth and abideth for ever. Be content to speak the Word of the truth of the Gospel, and let it have free play, so that it may exert its own inherent energy."

Now, no one can contend more earnestly than I do for the efficacy of the Divine Word through the power of the Holy Ghost. The weightiest arguments from human lips are valueless. In the Gospel of Christ, and in the presence of the Holy Ghost, do we alone find the "power of God unto salvation." Nevertheless, I cannot forget the thousands to whom the very truth of God seems to be a lie, and whose hearts are steeled against conviction by an impenetrable unbelief. John Bunyan, in his narrative of the capture of "Mansoul," tells us that "Diabolus" provided his soldiers with shields of "unbelief," which were proof against all the promises and threatenings of the besiegers. At the present hour, in so-called Christian countries, there is an overwhelming, and apparently a still growing multitude to whom even the invitations of the Gospel

scarcely ever come. They seem to have resolved to treat Christianity as a fable, and they judge it a waste of time to listen to a sermon or to open a Bible. If a friend or relative ventures to speak to them a faithful word, they are either complacently indulgent as to a weak-minded monomaniac, or violently angry as to a meddlesome fool. Somehow or other, they have reached the conclusion that all religion is unreal and visionary, and so long as they continue in this mind, they are little likely to be touched by the most earnest and winning appeals, even were they disposed to listen to them. They are fortified also in their convictions by a widely-spread, concurrent public opinion.

Now, I honestly believe that in the present day such persons are most likely to be reached and rescued by the persistent evidence of a Divine presence and power pressed upon their notice hour after hour by consistent Christian lives. From the living epistles of Christ they cannot turn away their eyes, and the simple message conveyed by them is more likely to be understood than even the most tender or impassioned appeal of an apostolical epistle. Yet while I cannot withhold this admission, and while at the same time I must admit that no small share of the blame for the progress is due to the sinfulness and worldliness of many who call themselves Christians, I must still firmly maintain that it is the duty of the Christian Church to challenge the fullest examination of the truth which it confesses, and to expose, so far as it is possible, the falsehoods by which that truth may be assailed. From the time of the earliest Christian apologists, who were also Christian martyrs, this has been repeatedly done. Action and argument, the holy life and the reasonable appeal, have been combined, and when creed and conduct are thus mutually illustrative, the effect is wondrously intensified.

There is unbelief and unbelief. Even on a superficial examination, we cannot fail to discover four phases of infidelity; or, to speak more correctly, four distinct classes of unbelievers. There are those who deny even the evidence for the existence of God in the name of philosophy or science. There are those, again, who are not prepared to deny, but are resigned enough to doubt. Then there are, perhaps the largest class of all, those who are thoroughly in-



different to all spiritual truth, and who, certain only of the life now passing and the world now existing, are determined to make the best (though it may turn out to be the worst) of both. And lastly, there is another class of recent birth, and most portentous of danger in the near future, who, hating with a deadly hatred society as it now exists, and perceiving clearly enough the strength and security of the foundation laid for it in the Word of God, are resolved, mainly if not solely in the interests of an anarchic revolution, to banish God from a world in which, as they think, He has succeeded in maintaining order too long. We may name them severally—the Deniers, the Doubters, the Secularists, and the Social Anarchists. Our concern at present is chiefly with the first class, and their relation to the others.

Let us give the first place to philosophy. The wisdom of this world has become bold enough to deny the possibility of attaining to the knowledge of God. In one sense we are not anxious to controvert this judgment. So far as human nature and human action are concerned, even a knowledge of God communicated by a Divine revelation may become faint, and finally disappear. There are survivals of a purer belief in some religions which we now rightly designate heathenish and profane. When men do not care to retain God in their thoughts, they are given over to a reprobate mind. That “the world by wisdom knows not God” is no novel discovery of the nineteenth century. Neither is the complemental historic fact obsolete to-day: “It pleased God, through the foolishness of preaching, to save them that believe.”

But let us glance for a moment at some of the reasons which philosophy adduces in proof of the unknowableness of God. He is infinite, and therefore a finite mind cannot know Him. He is absolute and unconditioned, therefore He cannot even be defined, for definition implies both limitation and relation. Behind nature there is a mighty, mysterious power, which, to human reason, is altogether inscrutable. This latter allegation, which has become somewhat popular in English-speaking countries, carries with it more than the philosopher is prepared to recognize. For if nature be an effect produced by, or, if the phrase be preferred, evolved from, this mighty mysterious cause, then we are certain it contains.

intelligence and will, since these are claimed by the philosopher himself; and there can be nothing in the effect which did not previously exist in the cause. In all our sciences we only decipher and classify the thoughts imbedded in the universe. He is a bold man who denies the unity of nature; and he is bolder still, even to midsummer madness, who would assert and assign the infinite intelligence necessary to each individual atom, if, without One behind them, they grouped themselves together in that marvellous combination of order and exactness we call the solar system, or even in that one planet so wondrously fitted and furnished for man's habitation which we call the earth. Grant only the existence of this "Unknown Power" demanded by Herbert Spencer as a philosophic axiom, and the effects produced by it, which give us all the philosophy and science we possess, make it knowable at least to the whole extent of our knowledge. Even in our current literature there are occasional significant indications which betray an uneasy consciousness of the fulness of proof which this philosophic admission of a mighty mysterious power behind phenomena really contains.

We admit, without hesitation, the distance between the finite and the infinite, though even here we must be careful not to allow language to fetter or control thought. "Who can by searching find out God?" is a question as old at least as the days of Job. Agnosticism, so far as it contains any truth, is not of yesterday. The falsehood of it lies in the assertion that what is possible to man is impossible to God. Too wise, or too prudent, to deny the Divine existence, the agnostic is content to assume that if God exists, He must necessarily and for ever, because of His infinitude, remain unknown to, and therefore unknowable by, the rational creatures whom He is said to have fashioned after His own likeness. Man can forsooth reveal himself to his fellows in a thousand ways, but He who is infinitely greater than man, *ex hypothesi*, is doomed to silence and secrecy by His very greatness. "Credat Judæus Apella!"

Because I cannot know God perfectly must I therefore remain ignorant of Him altogether? So far as I know, space and time are limitless, and I cannot fully, even in thought, know either the one or the other. But I know miles and hours, and I can intelli-

gently speak of leagues and years. Far as the eye, assisted by microscope or telescope, can travel, we reach no limit, and we speak with some reason of the boundlessness of creation. Because we cannot traverse the whole distance from the atom to the furthest star, do we therefore know nothing of nature? Surely he who professes to know so much in a world which is filled with mysteries, and which forms part of an apparently boundless whole in which the darkness is as the surrounding night to the lamp of the glow-worm, speaks with a bad grace when he denies to finite man any knowledge of the infinite God. To be consistent, the agnostic must become a pyrrhonist. Matter itself, with which we seem so familiar, eludes our scrutiny. Not even Hegel could discover the "Ding an sich." The very materialness of matter is gravely questioned, and one of the latest theories resolves it into vortex-rings of motion. Yet no one is mad enough to question the existence of that which, nevertheless, he cannot even define.

There is a revelation of God in nature which man may read if he will. If he close his eyes and roundly assert there is no vision, the blame be upon his own head. He is certainly without excuse; "for the invisible things of God since the creation of the world are clearly seen, being perceived through the things that are made, even His eternal power and Godhead." It is fashionable in the present day to decry the argument from design, or, as it may perhaps be more aptly expressed, the argument *to* design, and to speak slightly of the admirable contribution to apologetics bequeathed to us by Archdeacon Paley; but I confess—attribute the confession to weakness if you will—that, to me, every year's progress in discovery and invention only increases the force of this argument, and adds one appendix after another to the classical book on "Natural Theology."

Here, however, we must not omit to notice the supreme revelation of God which even throws into shade the magnificent revelation in nature. Glorious as the earlier revelation undoubtedly is, it hath no glory by reason of the glory that exalteth. "The heavens declare the glory of God, and the firmament sheweth forth His handiwork, Day unto day uttereth speech, and night unto night sheweth knowledge." But

"God in the person of His Son  
Has all His mightiest works outdone."

The historic personality of Christ, which is the centre of Christianity, is also the impregnable stronghold of Christian evidence. And the two facts in the history on which faith reposes with the most profound peace and jubilant joy are also the two facts which accredit beyond question the Divinity of our Lord. For these two facts, His death and resurrection, confirm all His claims, and attach the seal of heaven to every action He performed, and to every word which fell from His lips. By a Divine care the historic certainty of these facts has been preserved during a period of eighteen centuries. By two monumental witnesses, one of which at least is never silent more than six days, God has borne testimony to His Son from the very evening of the day on which He raised Him from the dead. By the Lord's Supper and the Lord's Day—the one dating from the night before His death, and the other from the night on which He calmed the fears of His disciples when He had come forth from the tomb, having destroyed him that had the power of death—by these two unimpeachable witnesses the faith of the Church has been firmly attached to the essential historic facts. No honest and scholarly controversialist ventures now to challenge the good faith of the disciples. They are no longer branded as deceivers. The time from which these two witnesses began to speak leaves no interval in which legend or myth had time to grow, and proves beyond contradiction that the men who could best test and attest the reality of Jesus' death and resurrection believed in both with a faith which never doubted, and, in consequence, braved death with a courage which never quailed. To us also these witnesses continue to speak. Our last communion and our last Sabbath are connected with the two first, which were contemporaneous with the historic facts they commemorated, by a chain which crosses the whole eighteen Christian centuries, and in which there is not one missing or defective link.

I repeat, the death and resurrection of Christ are the very key of the whole Christian position. The historic truth of these two facts has been assailed and defended a thousand times, but the position has neither been turned nor taken up to the present hour. Legion

after legion, fresh and fierce, and apparently full of force, has been dashed against this position, only to fall broken at its base, like the billow which assaults the rock-bound shore. When both armies claimed a victory, a wise general assigned it to the army which kept the field. We, too, can fearlessly claim to have been victorious for the same reason. We need neither blush with shame nor tremble with fear when we are asked to give a reason for the hope that is in us.

Now, in the Man Christ Jesus God hath revealed Himself. With the agnostic, we say, "No man hath seen God at any time:" with us we challenge him to say, or else to give sufficient reason for his refusal, "The only begotten Son which is in the bosom of the Father, He hath revealed Him." For here and now the revelation is complete. In the world around and in the worlds above we trace the finger of God; but in Jesus Christ we look into His heart. The universe unfolds wisdom and power; but these in themselves are impersonal and unsympathetic; but in the Word Incarnate God translates Himself into human nature, and makes Himself known to us in all the passion and compassion of a sinless man.

Next let us inquire what science can adduce in excuse for unbelief. The exact and experimental sciences are silent, and many successful students of these sciences are numbered among the defenders of the faith. It is only when we travel out of the region of precision and experiment, to enter upon the wide expanse in which imagination and speculation find free play, that boastful and sometimes bitter words of doubt and denial fill the air. Beyond historic time, which belongs to the calendar, we are told there is geologic time, for which, however, no one has hitherto been able to find a scale. Once and again we have been told of thousands of years which must have elapsed in the growth of deposits, or grooving of channels, or silting of soils; but, in many cases, unfortunate after-discoveries have proved the reckoning to have been altogether at fault. Take one case as typical. An enthusiastic geologist calculated the annual rate of mud deposit in the delta of the Nile. Taking this as his time-scale, he found a piece of baked crockery at a depth which it could only have reached by an existence dating

at least thousands of years before the creation of Adam. The conclusion was easily reached which assigned the origin of man to a time of which Moses did not even dream. This was satisfactory enough, until, on digging deeper, some bricks were brought up unmistakably bearing a Roman imprint, and proving beyond question that Egypt was occupied by the Romans many thousands of years before Antony or Cleopatra had been born !

Perhaps, however, the most formidable objections have been urged in the interests of evolution. This theory, which professes not only to trace the development of the earth with its continents, oceans, mountains, valleys, rivers, and rocks from a homogeneous nebulous gas ; but even to trace society, language, laws, customs, from the needs and habits of a primeval savage who ran wild in the woods—has a singular fascination for almost every student of nature. It suggests many probabilities which are readily mistaken for proofs. By aid of it, classification becomes easy, and the memory itself seems to gain unusual strength. Many anomalies which have long proved puzzling and perplexing vanish before its spell, and many details of knowledge which at one time seemed distant enough, crystallize into a pleasing and picturesque unity. If we are content to receive it without reason, and to maintain it without proof, no theory can make the endeavour to solve the mysteries of the universe less painful, or even more pleasant. I do not wonder it has proved so acceptable and agreeable to many. It is the grand secret of "becoming" revealed at once and for ever. Only admit the existence of the primeval gas with unlimited time, and by a series of easy gradations you can advance to the close of the nineteenth century, with all its sciences and appliances. Thoughtful men of an inquiring turn of mind ask, Whence came this wonderful gas-cloud with its amazing properties ? The rustic stares when the conjuror finds the borrowed hat a capacious store-room ; but we who are behind the scenes know full well that he cannot bring anything out which he does not first put in. Now all the contents of the whole Solar system, not excluding mind and morals, were involved in that magnificent mist, else certainly they had never been evolved. For *evolution* implies *involution*, and the description of the one without any attempt to explain the other is

at best a sorry process. Topsy, questioned as to her origin, replied, "'Spec's I growed;" and the answer of evolution to the question of creation is no less natural and sensible.

Waiving, however, the unsatisfactoriness of this solution, let us ask for the evidence on which this theory of evolution rests. Given a homogeneous nebula of vast extent, how is this one substance (if anything so unsubstantial can be called substance) to differentiate itself into some sixty or seventy chemical elements, each with its own exact and exquisitely adjusted specific gravity or weight? This is bar to progress number one.

Then, even if this were passed, how is life to originate without germs or specific creation? Our masters in science tell us they have demonstrated that in no single case is life now developed except from life already existing. The hypothesis of spontaneous generation has been exploded. This is bar number two.

Then, even if life did exist in some extremely simple form, which Darwin himself suggests may have come from the Creator's hand, how are the different genera and species, with all their complex peculiarities, to grow from a single stem? There are, I admit, curious genealogical trees which are as trustworthy as the Welsh pedigree, with its ancestors before the Flood. It is possible to cross different species now, but their descendants are invariably infertile. The sterility of hybrids sternly forbids the branching out which evolution demands. This is bar number three.

Then we find man existing on the earth, with intelligence, language, heart, conscience; between whom and the noblest of the beasts of the field there is a great gulf fixed. How is this gulf to be bridged over? There is not the faintest trace of a simian ancestry. The oldest skulls known are of average European capacity. In presence of an illustrious assembly representing the science of Europe, Professor Virchow declared in the present year that there was not the slightest evidence to demonstrate the existence of any anthropoid form linking man with the ape. This is bar number four.

And each of these bars exists at the very point where evolutionists should find or build a bridge. I confidently ask the question, Is it not preposterous (I forbear stronger language), from unproved

assumptions, such as the theory of evolution demands and uses, to raise objections against creation or the Bible? With the truth or falsehood of evolution I do not concern myself, so long as it lacks proof; but so long as proof is absent, it has no right to enter the lists against faith. If it dare to do so, it is simply a pretender which ought to be stripped and disgraced.

At the present moment Materialism is being seriously discredited. The theory of double-faced matter, one side being material and the other mental, is not likely to survive much longer. Of course it is the nervous system which has been supposed to possess a twofold function. But the impossibility of distinguishing between nervous tissue which is associated with the fullest exercise of reason, and the inferior kind which is at best only entrusted with instinctive action, has given pause to speculations which were always more than doubtful.

The curious revival of Buddhism under the guise of pessimism is not the least significant movement of the present age. As a protest against an unreasonable optimism, it is not without value. To certain minds it has no doubt a peculiar charm; and were it not for the Incarnation and Atonement of our Lord, it might claim fair rank among philosophical theories. No thoughtful student can fail to perceive a striking resemblance between the helplessness and hopelessness of reason in the present day, and the growing despair which was settling down on inquiring minds at the time of our Lord's advent. For both there is one remedy, and only one—the Gospel of our Lord Jesus Christ. .

The influence of the speculations to which I have adverted is not limited to specialists in science and philosophy. By means of the periodical press the wildest and most daring theories are made the common property of the multitude. Thus, many who have neither time nor ability to investigate these subjects for themselves adopt them at a second-hand, on the authority of writers who, if not eminent, are at least pretentious. Fortified by such authority, there are thousands who profess to be *honest doubters*. I do not care to question their doubt; but unless they endeavour, in a spirit of noble discontent, to reach some certainty, I am bold enough to question their honesty. No one can remain placidly in a condition



of uncertainty so long as there are any helps towards the resolving of doubts within his reach. And I venture again to affirm that the historical evidence of Christ's resurrection is of easy access, and when this is fairly examined, there is, in my opinion, no longer room for doubt. There is some ground for suspicion of honesty when this accessible proof is studiously ignored. Flippant writers against Christianity are almost invariably careful to give a wide berth to historical facts which have surely relevance no less than weight. Within the present century three noteworthy attempts have been made to eliminate the supernatural from the life of Christ, by Baur, Strauss, and Rénan respectively, and it is no secret that all three have failed. What I have already called the key of the Christian position remains not only untaken, but untouched.

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### Harmony of Science and Revelation.

ADDRESS BY REV. PREBENDARY ANDERSON.

AT an afternoon meeting of the Conference, Rev. Dr. UNDERHILL presiding, Prebendary ANDERSON, of Bath, spoke as follows:

Modern science has in many ways rendered the greatest service to revelation, that is, both to natural and revealed religion. It may help to remove some of the mistrust which recent discoveries and scientific theories has excited, if we enumerate some of the more important of these services. Modern scientific discoveries have completely exposed and refuted the two hypotheses by which the atheists of former times tried to get rid of belief in God as the Creator and Governor of the world, and by which they tried to explain the universe without God. These were the hypothesis of creation by chance; or else of the eternity of the world in its present state. These two conjectures have passed away never to return. Revelation had rejected them long ago, hundreds of years before the rudiments of science were known, and science has proved that revelation was right. Nothing is now regarded as so un-

scientific as belief in accident or chance. In fact, the great triumph of science has been that it has succeeded in grouping under general laws various phenomena which men in earlier generations believed to be unconnected and incapable of explanation. Science has succeeded in reclaiming so many things from the domain of what used to be called "chance" and subjecting them to the reign of law, that we register the changes of the wind and the fall of the rain, believing that in these (the most unlikely of all cases) we shall be able to eliminate every element which used to be called chance, and thus to discover the laws of the atmosphere. Scientists would believe anything rather than that even the most trifling phenomena (much less we should suppose), that the world itself, had come into existence in this way. But by establishing this truth she has refuted one of the favourite opinions of the older enemies of revelation. I thank the evolutionists with all my heart for this service. Not less effectually has the other alternative been disposed of—that the world has existed in its present state from the beginning. The method of modern science is historical. It is called evolution or development, and it professes to have traced the history of the world itself, as well as the races of men and animals and plants, back through intervals of millions of years to a nebulous mass of heated vapour. In this vapour, they tell us, was contained the potency of all things in heaven and earth, from the most rudimentary cell to the brain of the philosopher, which reads its own history backward step by step with unerring certainty, to the savage, to the monkey, to the mollusc, to the primeval atoms of heated vapour—all of which combine according to the strictest laws of mathematical proportion.

Thus belief in the eternity of the world has shared the same fate as belief in chance—science has destroyed them both. We do not bind ourselves to accept evolution as a law of nature, for some of its own enthusiastic disciples have admitted that in this chain there are still more gaps than links; nor are we afraid of its effect on revelation if it should ever be accepted as a law of nature, for in this case we should have a new harmony, not a new contradiction to revelation. Science has refuted the doctrine of chance and of the eternity of the world, but revelation had rejected them long

before, and science has now proved that revelation was right. Among the latest discoveries of science is the unity of nature—the adaptation and adjustment of every part of every creature to the environment which surrounds it, and to the place which it holds in the great world. Its instincts and appetites correspond with its wants, its wants correspond with the provision made for supplying them. But this is an old and very familiar fact to all readers of the Bible. “In wisdom Thou hast made them all. The earth is full of Thy riches. So is the great and wide sea also.” It is also the first article of the creed of Christendom. “I believe in one God, the Father Almighty—Maker of heaven and earth.” The unity of nature was anticipated by the unity of religion. Thus science has helped religion, negatively, by disproving the primitive anti-religious theories of the universe, and positively, by accepting as its latest truth the first words of revelation. The marks of Creative Wisdom never have been so widely known and so universally recognized as in our day. The facts which prove a Contriver and Designer have been accumulated in largest measure by some who deny the inference which all previous generations have drawn from such facts, and which we ourselves and all men in the world would immediately draw from them in every other case. The facts which science has discovered are the common property of all who think. No men will accept them more readily than the believers in revelation. Our dispute is never with them, but often with the unfair use which is made of them, and with the illogical conclusions which they are supposed to sanction.

There are unbelievers enough in the world ; let us beware of increasing them by making men unbelievers on false pretences. This is very often done with the argument from design, and the way in which men try to evade its force. This will be evident if we put it in the old-fashioned shape of a syllogism in this way : Whatsoever exhibits marks of design must have had an intelligent author. This logicians would call the major premiss. It used to be taken for granted everywhere, and would still be admitted at once and without question to prove every other conclusion unless the existence of God. In every court of justice in the world it would not only be admitted, but it would be regarded as an axiom and first principle

which no man in his senses would venture to deny. When Robinson Crusoe found the track of a human foot on the sand he inferred that some person had made it, and if the same track were found in sand which had been consolidated into rock a million years ago, we should regard it as conclusive proof that men like ourselves had then been living on the earth. So also when geologists have found rude figures carved with oyster shells in some recently explored cave, or pieces of flint which to practised eyes look like arrow-heads, they assume without further proof or fear of contradiction that these marks of design prove the presence and workmanship of the great designer—man. If this be admitted on a small scale, and where the traces are so few and indistinct, why is it rejected on the largest scale of all? If it be true of an oyster-shell and an arrow-head, why is it not true of the world and of the Solar system? This is a perfectly fair question, to which we have a right to expect a definite, unambiguous reply. An appeal to the theory of evolution is no reply. Evolution answers an entirely different question. It tells not how the world in which we live, with all its varieties of plants and animals and men, came into being at the first, and who stamped on every atom at the first its valency, its power of combination with other atoms according to a law of proportion which never changes. But taking these as we find them, and leaving the mysteries of the origin of matter, of life, of reason, and of conscience as unsolved or insoluble problems, it undertakes even in its highest flight to do no more than give what is called a working hypothesis, beginning with the origin of all things, of which there is no other conceivable account than in the will of an Omnipotent Creator, and then describing with many gaps the steps by which the various kinds of plants and animals have succeeded one another.

Of all the proofs of design which evolutionists have discovered, evolution itself, if it were proved, would be the greatest. We may conceive the universe to be a machine, but we cannot conceive a machine to make itself. The perfection of the machine shows the perfection of the designer and the maker. It is not difficult to find examples of this principle. In fact nearly all improvements in machinery have taken this direction. Take the case of spinning

yarn and weaving cloth. This used to be done by hand. Every family had its own spinning-wheel, and its own loom. These machines were simple in construction, and easy to work; but they were constructed with skill, and were fitted for their work. But the building of a large factory, with all its complicated machinery of spindles and frames and shafts, to which the power is conveyed from a single source outside the building itself, is a still higher mark of wisdom and practical skill. The inventor of the spinning-jenny, by which one hand can do the work which used to be done by hundreds of hands, was not less wise than the inventor of the spinning-wheel. So also the belief that the present condition of the world has been brought about through the slow but constant action of laws impressed on it at the beginning under the direction of a Being of infinite intelligence, with such interpositions of the Omnipotent Will as is implied in the origin of life of various kinds and degrees, in the giving of revelation and the overruling of the mediate forces of nature by the direct power of the Omnipotent Will, implies not a lower but a higher conception of Divine Power than when it was believed that each order of created beings came into existence by a separate act of the Divine Will, and was unconnected with all that went before and all that followed. The method of creation by evolution is not really a less, but a higher evidence of Divine Wisdom, than the older belief in creation by separate and independent acts of the Creator, and is not less consistent with revelation.

We may, therefore, complete the syllogism of which I have given the first part.

Whatsoever shows marks of design must have had an intelligent author. Let us now put in the second place (which logicians call the minor premiss) not the world nor man, as is commonly done, but the evolution theory itself, and say, "The evolution theory shows marks of design, therefore it must have had an intelligent author." Every one who admits the premisses must admit the conclusion. These are not taken from theology or metaphysics, but they are implied in all our judgments respecting each other, and are regarded not as inferences but as first principles and axioms.

We have not given a full account of the clock by explaining the

mechanical principle by which the weight acts on the hands and strikes the bell. You feel quite certain that as it is running down, so it must have been wound up. No amount of warring against metaphysical theology or against the popular belief, that causation is something more than the relation of antecedent to consequent, will hinder people of ordinary common sense from believing that the principles on which they are continually acting with the utmost confidence should deceive them on one subject only, that is, when they constrain them to believe in God. The evolution theory gives no sufficient reason why we should reject the otherwise obvious conclusion.

But the service which this theory has rendered to revealed religion in the presence of recent controversies is still greater and more valuable. If God has existed at any period of the history of the universe, there is certainly no reason why He should not live now. Evolution has shown also that it is not safe to take our own experience as the test of everything that is possible or conceivable in time or space. This is the well-known argument of Hume against miracles, and therefore against revelation altogether. *Miracles are contrary to experience, therefore they are not to be believed.* If evolution be true, it has utterly destroyed this assumption. For nothing could be more contrary to experience than that a globe of heated vapour should condense into a world such as that in which we live, and that the countless forms of life and beauty and intelligence and goodness which we see around us should have come, of themselves, from a few germs acting according to the laws of a few invisible particles of matter. If we are to reject miracles because they are contrary to experience, we shall have to reject a great deal more beside. For no miracle recorded in Scripture is so incredible or so mysterious as any of these things. The mysteries of nature are more incredible than the mysteries of revelation, and the faith which some advocates of science expect from their followers is a more implicit credulity than is required from the believer in revelation.

Among the services rendered by modern science to revelation we may also reckon that it has enabled us to form a well-founded judgment of the actual capacity of the human mind to penetrate

the mysteries of nature and of God. Every year announces new discoveries, increasing the powers of man, and opening wider fields of investigation. But these are all of the same kind, dealing with the same subject, and pushing in the same direction. They deal with growths, developments, histories, methods of working in the past; or they disclose general laws through which we can accomplish new results in the future. In these subjects and in this direction it is almost impossible to fix any limit to the capacity of man. But these are matters in regard to which revelation tells us little. It does not alarm us to be told that science will never be satisfied until she shall have wrested the whole domain of cosmological theory from the grasp of revelation. Revelation does not concern itself with theories of the universe. These succeed one another, as wave follows wave on the sea-shore. We have had various theories of the Solar system, and various theories of the rocks, and we shall never see the last of them. But men believed the Bible when it was thought that the sun was no bigger than the Peloponnesus, and that the earth's surface had never changed. But the action of the will of man on his own body is as inscrutable as ever. Some persons would ask us to deny it altogether, because we cannot explain its mode of action. But, even then, the connection between the mind and the body through which it works remains as deep a mystery as ever—as great a mystery to the physicist in the nineteenth century, with all his instruments of discovery, as to Pythagoras or to Plato.

If this be so with regard to the mode of action of the will of man, how much more, when we come to the action of an Omnipotent Will, in the creation of all things! That which depends on the will of the Creator can never be comprehended by any *theory* of ours. But theories are the methods and the limits of science, and where science cannot form a theory she is powerless and voiceless. The function of revelation is to precede theory; to tell of origins, of which we can give no other account than the will of the Creator—the origin of matter, of force, of light, of reason, of conscience, of all the primary laws of human knowledge which are in themselves inexplicable, but explain all else. When we speak of these, which are the subject-matter of the earlier revelation as

well as of the mysterious facts of the New Testament, *by the act of ascribing them to the will of God* we withdraw them at once and for ever from the control of science.

Let us clearly understand the relation of science to revelation. They are independent, not interdependent. In the Middle Ages, churchmen demanded that science should work in theological shackles. We have changed all that. Men are free to write and to think; and religion has profited as largely as science from this freedom. The danger of our times threatens from the opposite direction. Physical science has rendered so many services to mankind, that its followers, intoxicated by success, claim to be recognized as a supreme court of appeal, in all questions moral and historical, as well as religious. Such a claim it is impossible to admit, for historical questions are not capable of mathematical demonstration, and the proper proofs of revelation are moral and historical, not scientific. To treat revelation as a department of science is as unreasonable as to treat science as a department of revelation. It is impossible to make the Bible a scientific book, because it comes from a personal God revealing Himself in a supernatural way, and appealing to the supernatural proofs of miracles and prophecy. It speaks of an incarnation, a Divine death, a resurrection from the dead. If these be not accepted, St. Paul said, "Our preaching is vain, your faith is vain, ye are yet in your sins." If they be accepted, no other part of the Bible can cause any difficulty to the scientist.

But there is a way of dealing with revelation as if we were ashamed of its distinctive features, and desired to keep in the background our belief in the personal will of God and God's personal government of the world by His providence. The effect of this way of interpreting Scripture is to place God at an infinite distance, and to make prayer for temporal blessing an anachronism and an absurdity. The history of evolution has taught us that experience is no test of truth, and that in the physical history of our planet the most improbable things have frequently come to pass. The origin and diffusion and permanence of Christianity have shown that the same lesson is taught by the moral and spiritual history of the world.

Nowhere has any law of the physical world or any discovery of



science contradicted Scripture. It is not necessary in our desire to conciliate science to go beyond this, nor to show that the world of creation, of providence, or of grace can be reduced to any physical law which we can discover or explain. As in man's body there is room for his soul and for the action of his personal will, and as man's will counts for something in human affairs and is inscrutable in its action, and not to be foreseen in its results; so, in nature there is room for God, and the will of the Omnipotent Creator and Governor of the world is inscrutable. His ways are past finding out. This is the boundary line between science and revelation. Science describes the reign of law, and where law ceases science is dumb. Revelation tells of origins, dispensations, promises, the incarnation of God, the answers to prayer, spiritual helps, the future life, judgment, punishment, glory. Of these without revelation we should have known nothing. The word of revelation is the sufficient foundation of our faith in these marvellous truths.

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ADDRESS BY REV. EUSTACE CONDER, D.D.

DR. CONDER followed on the same subject.

The harmony of science with revelation follows as a necessary inference, if the revelation be authentic and the science accurate. Truth can never contradict truth. The unity of truth is the fundamental postulate of reasoning. And all truth is God's truth. If the universe is God's work, then is it likewise God's word—His embodied and uttered thought. Whatever human science truly records of the facts, or infers of the laws, of nature, in stars or flowers, woods or waters, rocks or living beings, is as really *Divine truth* as what God has spoken by angels or prophets. To deny this would be not to honour, but to contradict the Scriptures. Yet apparent discrepancy between revelation and science is neither rare nor surprising. God's meaning in the written word is one thing; man's reading of Scripture is another. The facts and laws of nature are one thing; man's interpretation of them is another. Hence a double source of apparent discord. The history of both

theology and science is largely a record of mistakes. The claim of scientific experts to infallibility is worthy of as much respect as the claim of the Church, and not a whit more.

Apparent conflict between revelation and science may arise from misinterpretation either of the teaching of the Bible, or of the facts of nature. The men of faith may be in fault in the one direction, or the men of science in the other. Candid recognition of the folly of any assumption of infallibility, on either side, would be of immense service. When a scientific hypothesis has been, as the cant phrase runs, "accepted by all competent judges," it is apt to be erected into a dogma, a test of scientific orthodoxy; any expression of doubt or unbelief being treated with the same sort of hostile pity with which a Catholic regards a heretic, and visited, if persisted in, with a sort of intellectual excommunication. If scientific men say—as too truly they may—that in this they are but emulating the example of theologians, we must reply that neither science nor Christianity is to blame. Unreasoning dogmatism and intolerance are rooted neither in the one nor in the other, but in human nature.

The party of science can point to at least one great historical instance in which it was undoubtedly in the right, and the party of faith in the wrong. The faint voice that cried from the dungeon, "And still it *does* move," rings louder in the ears of mankind than all the thunders of the Church, because it spoke truth, God's truth. But then, on looking calmly back, we perceive that the supposition, by whichever party entertained, that Galileo's doctrine contradicted the Bible, was no less an error than the belief that the earth was the fixed centre of the universe. Everybody can now see the grotesque absurdity of charging the Bible with falsehood because it speaks in ordinary intelligible language. The astronomer in his almanack, like the peasant talking to his neighbour, speaks of the *rising and setting* of the sun, moon, and stars. We rightly say, at sunset, "the sun is above the horizon," minutes after the horizon is in reality *above the sun*; or at sunrise, minutes before it ceases to be so. And if the refraction of the sun's light were miraculously increased, so that those minutes became hours, we should rightly say that "the sun stood still in the heavens, and hasted not to go down," though the earth's motion had not varied a single second.

In similar conflicts, victory has not always declared for the men of science. What was supposed an irreconcilable discrepancy between Scripture and science arose in comparatively recent times concerning the unity of the human race. This might seem to be one of those purely scientific questions on which we have no right to expect a deliverance from revelation. But its moral and spiritual importance is immense. It touches the very heart of Christianity. If there were tribes in Australia, Africa, or America, to whom we could not say, "It was your flesh and blood which the Son of God took on Him," we should have but a maimed and doubtful Gospel for them. On this head the Christian missionary need no longer disquiet himself. The pendulum of scientific thought, or rather imagination, has swung so far the other way, that a common ancestry is claimed not merely for all mankind, but for apes and monkeys as well; though as yet the rocks have not disclosed their lost pedigree. This, however, involves another much debated hypothesis, that of the enormous antiquity of man. Notwithstanding the utter break-down of so many supposed proofs, and the arguments and discoveries of so eminent a man of science as Principal Dawson, I should be accounted premature if I were to predict that in a few years the dogma of the antiquity of man will be gathered unto its fathers and sleep in the sepulchre of exploded hypotheses. But it may not be unseasonable to remark, that even if it could be established as historic fact, revelation would not be materially affected. Our views of the literal accuracy and historical truth of the Book of Genesis would be modified, but its moral and spiritual teaching would remain untouched. Its pre-eminence in comparison with all the religious teaching early heathen antiquity can show would be unaffected.

This remark applies with equal force to the question, still in debate, of the relation of the first chapter of the Bible to the teachings of geology. More than forty years ago, a man, whom I respected both for his piety and intelligence, said to me, "I took great interest in geology until I found that it contradicted the Word of God: then, of course, I gave it up." It would require great courage to say that now—courage of that sort which defies facts. Geologists may have to part with pet theories, as divines have had

to part with venerable interpretations. But the general facts of the measureless antiquity of our globe, and of the long procession of living forms which during myriads of years have followed one another across its surface, are as certain as facts can be. They are written in the rocks by God's own finger, as truly as were the tables of Sinai. It is as irreligious to doubt God's works as to doubt His word.

But this is only one side of the case. There are facts requiring to be accounted for in that first chapter of Genesis, as well as in the rocks. The scientific student is as much bound as the Christian to keep his eyes open to all truth. If scientific study be narrowed to mere speculation, it forfeits its grade as a high means of culture, and sinks to the level of handicraft. The true scientific spirit is the passion for truth. And I am bold to say that man is not dealing honestly with truth who lightly spurns the claim of the first chapter of the Bible to be a Divine record, simply because it speaks of "evenings" and "mornings," while paying no attention to facts of far greater significance. These thirty-one verses, which for simple majesty cannot be matched in all literature, present, in the first place, a view of the origin of all things which experience does not warrant us in believing the human mind could have originated. Secondly, they describe an order of phenomena not fanciful but real, the very order actually revealed by modern science. Explain the "six days" as you please. Say, if you will, that the inspiration of this primeval document was not such as to preclude verbal error. Still, its miraculous accordance with the rock-records undeciphered until this present century, as well as its religious teaching, remains. This first page of Scripture relates the sublime order of nature as it would actually have appeared could a human spectator have watched it, and lays the foundations of religion and duty in man's relation to his Maker. These facts demand explanation as urgently as any facts in nature.

Marvellous anticipations of the discoveries of modern science startle us on not a few other pages of the Old Testament Scriptures. The Book of Job tells us that God *hangs the Earth upon nothing*; and that He has made *the weight for the winds* (xxvi. 7; xxviii. 25). The 'germ theory' of pestilence is anticipated in the account of

the handful of ashes which Moses flung into the air, the invisible particles of which spread through all Egypt, causing ulcers on man and beast. Solomon, in his magnificent description of creation as the embodiment of Divine thought (Prov. viii.), speaks of "*the highest part*"—the elementary atoms—"of the dust of the world," created before the mountains were formed. Isaiah, under what seem strong poetic figures, is uttering scientific facts, when he describes God as applying exact weight and measure to the ocean and the sky, the dust and the mountains. The central scientific doctrine of the fixity of natural law cannot be more emphatically stated than in the Book of Psalms; but with this distinction, that law is regarded not *à posteriori*, as a mere human generalization of observed facts, but *à priori*, as a Divine order, bestowing on the facts their form and permanence. (See Psa. cxix. 89-91.)

This contrast between the view of Law which regards it as intellectual truth, and the view which regards it as Divine order, brings us face to face with a question which even in the briefest discussion of this wide theme cannot be passed by—the relation of SCIENCE TO MIRACLE. This relation is commonly assumed to be one of pronounced hostility. Were this so, there would be hopeless discord between science and revelation; for to divest Scripture of miracle is to disintegrate its entire fabric. But the assumption rests on no more solid basis than confusion of thought. The central idea of science is TRUTH discovered by man. The central idea of the Bible is GOD revealing Himself to man. The governing conception of science regarding the universe is INVARIABLE ORDER. The governing conception of the Bible regarding the universe is DIVINE ACTION. Between these views there is no possible opposition. You might as well talk of inconsistency between the force of conviction and the force of gravitation, or between mathematical reasoning and the sentiment of honour or of pity. Truths which lie in such distinct planes, both of thought and of reality, can no more contradict than parallel lines can intersect.

The Bible itself, let me remind you, draws no hard line between 'natural' and 'supernatural,' providence and miracle, Divine law and Divine will. It sees God as much in the rising of the sun, the falling of the rain, the growth and bloom of a flower, as in the

raising of the dead or the conversion of a sinner. 'Supernatural' may be a useful though vague term with reference to human experience: it is meaningless in reference to God. He is neither above nature, nor behind nature, nor in nature: nature is in Him. "IN HIM we live, and move, and have our being."

If the Christian errs when he overlooks the sublime unity and comprehensiveness thus belonging to the Biblical doctrine of the relation of God to His universe, does not the scientific thinker err as palpably when he attempts to transfer ideas proper to the realm of matter and form into the realm of thought, emotion, and will? Let me refer you, for a most lucid, keen, and thorough treatment of this question, to the masterly work of Mr. Arthur, on *the distinction between natural and spiritual law*. The lowest forms of life seem almost as much within the sway of fixed laws as inorganic matter. But as you rise in the scale, you find individuality developed with ever-increasing force; and with individuality the elements of variation and uncertainty. We can tell with absolute certainty how a given weight of oxygen and carbon, or of hydrogen and nitrogen, will behave under given circumstances, because every atom of each is the precise counterpart of every other, and is unaffected by time or change. But no one can predict how much wood an acorn will produce in a century. No one can guess how two horses will behave at the same fence, or two colliers manage a flock of sheep on the same hill-side. How much less can any one forecast, when two human beings are thrown into companionship, whether the result will be indifference, hatred, or love! Moreover, at any moment a human personality may come into existence—we cannot guess why or when—of such transcendent force and unique individuality as to change the history of the world. Even in what we may call the mechanism of life, individuality is an incalculable disturbing force. No physician can certainly foresee the action of a familiar remedy on a new patient. No account can be given of those *constitutional* peculiarities which are so important a factor in vegetable, far more in animal, most of all in human life. Every human life is the progressive revelation of an unseen spirit—an invisible consciousness, which neither contradicts fixed laws nor is enslaved by them; but by means of them, in proportion to its

innate and acquired force, embodies and utters its thought, prints itself on nature, and moulds both matter and other minds to its will. What is REVELATION, as portrayed in Scripture, or what is miracle, as a part of the language in which God speaks to us, but this same process, not on the miniature scale of a human life, but on the infinite scale of Deity and eternity—the revelation of the thought and will of the almighty and everlasting FATHER-SPIRIT, first in nature, and then to man ; or, in the language of Scripture, first in His works, and then in His word ?

Two views of science are possible. Two courses are open to its students. Either it may be confined to that region of knowledge in which invariable universal laws reign absolutely ; or it may aspire to embrace all human knowledge. In the first case, not merely miracles lie beyond its horizon, but likewise morals, art, politics, education, religion : in a word, all that men are most urgently concerned to know. If, on the other hand, we accept the nobler alternative, the attempt must be definitely surrendered to push physical law into regions in which it is an inappropriate conception, not true and helpful, but obstructive and misleading. Science must then study, as patiently as she has deciphered the lower laws which rule atoms, vibrations, and planetary motions, the higher laws which aim at the perfection of the individual, and through the individual of the race. Nothing but hopeless confusion and positive error can result from ignoring the eternal distinction between laws which *cannot be broken* because they simply state what is, and laws which *are constantly broken*, without the slightest diminution of their force, because they declare what ought to be.

Returning now for a moment to the question of MIRACLES, we perceive that they belong to the realm of *voluntary activity*, not interfering with, but transcending, the domain of physical law. Miracles do not '*happen* ;' they are *wrought*. In this simple statement lies the refutation of the argument from experience against their possibility.

Man is daily producing results in the natural world not less novel and startling than miracles. Yet we do not *apply* to these discoveries and inventions the name '*miraculous*,' because they

imply no faculty not inherent in ordinary human nature, but simply the application of enlarged knowledge. Perfect knowledge of nature would mean something like absolute control over nature. But God's control over nature is not simply the control of infinite knowledge, but the sovereign power of the Creator. Reason compels us to believe that in framing His universe He must have had in view the highest ends ; and has ordained physical laws not for their own sake, but as subordinate means to those highest ends—happiness, love, and holiness. Unless, therefore, the existence or the freedom of the Creator be denied, to question the *possibility* of miracles involves a flat absurdity. The only valid argument against their probability would be moral, not physical. If unwise and hurtful, it is impossible God should have wrought them. If wise and beneficial, science can suggest no valid reason for doubting their actual occurrence.

The dominant idea of scientific progress at present is *evolution*. Here, at all events, it is imagined by not a few that science and revelation are in hot conflict. The doctrine of evolution even seems to have been welcomed, in some quarters, less as helpful to science than as hostile to religion. If universal nature can be represented as a self-acting mechanism, developing according to an innate necessity, natural theology, it is supposed, will find the ground gone from under her feet. Science is not to be held answerable for these ideas or hopes. They spring from another source. If the man of science be an irreligious man, his science, like all the other good gifts of God, may help to hide God. If he be an atheist, his science may help to fill the void created by his denial of God. If he be a devout, enlightened Christian, his science will reveal God to him and bring him nearer to God. All these three men may be evolutionists. But the first lets his thought stop short in the process, without caring to know the cause. The second substitutes process for cause : it is the old dream of perpetual motion—a machine that keeps itself going. The last sees in evolution the process by which the Creator carries out His work : the development in time and space, through matter, force, life, mind, of His eternal purpose.

Evolution, in this aspect, is essentially a Biblical idea. The first



page in the Bible gives us, not indeed the word, but the reality. Not the evolution of matter and force, which can evolve nothing, because they are permanent and unchangeable; but the evolution of creative thought and will. The platform of life being complete, and the Divine plan of life on this globe crowned by the creation of Man, the remainder of the Bible is devoted to the development of the Divine idea and purpose throughout the life of the human race. The perfecting of human nature is exhibited, first, in the perfect humanity of our Lord Jesus; next, in the education, by God's own Spirit, of every real believer in Him into His likeness; finally, in the unity of the redeemed human race, and destruction of sin and of death.

What have those who, audaciously claiming to utter the voice of science, reject this doctrine of Divine evolution, to offer us in its place? A theory of human existence which exhibits it as a dreary, purposeless journey, whose track slopes upward during an immeasurable past from out the slimy morass of irrational animalism, and stretches away in the illimitable future towards either a catastrophe that shall dissipate it and its surroundings in vapour, or a frozen desert of death, where (as one has lately said) we descry the last miserable survivors shivering in their snow-huts at the Equator.

Contrast with this the Bible scheme of evolution: human existence rising sharply, like a newly uplifted headland, at no immeasurable distance, from the abyss of the Past; and reaching, through tracts of ever-brightening sunshine and mellow richness, towards an equally defined future, where on its furthest promontory breaks the ocean of Eternity in the light of God.

Meanwhile, it is the glory of our modern science that (far from casting a shadow of doubt on any truth of revelation, or shaking any of the foundations of the faith), by the views it unfolds of the intricate and exquisitely balanced relations of the inorganic elements to one another, and to organic life; of the interchangeableness of physical forces; and of the interdependence of the two great kingdoms of life, and the perfect adjustment to their needs of the entire mechanism of the universe—it has enormously augmented and strengthened the evidence that all nature is not a

mere mechanical sum total, but an intellectual whole. Science herself therefore leads us to the foot of the great altar-stairs that slope through the darkness up to God; because reason demands for an intellectual whole, a Creative Mind.

Knowledge—call it science, or by what other name you will—is after all but half, not even the richest half, of man's glorious heritage. The equilibrium of his nature, the perfect repose of the intellect and of the heart, is found only in God. The passionless calm—as of the ice-peak above the storm—of intellectual certainty, and the impassioned calm—as of the ocean depth below the storm—of satisfied affection and immovable trust, find their source and warrant in those twin truths which are the poles on which the whole sphere of revelation turns: GOD IS LIGHT; GOD IS LOVE.

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#### **PUBLIC MEETING IN THE EVENING.**

*PASTOR SCHON, OF COPENHAGEN, PRESIDED.*

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#### **Christian Confidence and Firmness in Daily Life.**

**ADDRESS BY PASTOR MUNCH, OF CHRISTIANIA.**

WE must at the onset bear in mind that our subject is confidence in the daily life of a Christian—not Christian confidence as displayed in the world's great spiritual battlefield, nor the courage manifested in those deeds of spiritual heroism which excite our admiration in the history of the Church. In treating of Christian confidence and firmness we now refer to the great deeds of everyday life, to the conflict about which the world so often knows nothing. We are at once reminded of Heb. x. 35. The author of the epistle exhorts his readers not to cast away their confidence which, he says, has great recompense of reward, and he adds afterwards, "For ye have need of patience, that, after ye have done the will of God, ye may receive the promise." He takes for granted that they are in possession of confidence, and indeed points out that this was the case when he says, "But call to remembrance the former days, in which, after ye

were illuminated, ye endured a great fight of affliction ; partly, whilst ye were made a gazing-stock both by reproaches and afflictions ; and partly, whilst ye became companions of them that were so used." This precious quality, then, they were to hold fast and not to cast it away as the cowardly soldier throws away his weapon on the field of battle and flees. Rather they should show by their patience that they possessed it in order that they might obtain the promise. Christian confidence or courage in faith and confession is that happy state of mind to which we attain by trusting ourselves wholly to God for grace in Jesus Christ. And so we find that the Greek word *παρρησία*, which we translate by *Frimodighed*, is represented in German by *Vertrauen*, and in English by "*confidence*." Yes, the confidence of faith is in truth inseparable from reliance on God's grace, and cannot be conceived as existing without it. There is no doubt a natural confidence, the result of good health and general high spirits, but it is not of this that we now speak. Even this, however, has its value and is a gift of God, and is not to be rejected or made light of, for we do not honour God by being melancholy and dispirited. It is not thus generally that difficulty and opposition are overcome. But the confidence we speak of now is Christian confidence, properly so called, the confidence of faith which rests on a merciful and loving God and Father, that takes pleasure in infirmities, in reproaches, in necessities, in persecution, in distresses for Christ's sake, and which is able to come forth and act in daily life without having cause to be ashamed of its testimony.

If by God's grace we have become possessed of this precious weapon against the crafty assaults of the adversary of our souls, so must we take heed not to cast it from us, but to guard it as a costly jewel. But it is not always easy to hold fast our confidence and to remain firm and steadfast in the manifold difficulties and troubles of our daily life. For both our own sinful nature and the snares of the enemy of our souls hinder us in doing so. It is commonly the case that in the early season of faith, in the child-like trust in God of our first time of trial we are truly confident and firm so that faith's victory seems gained ; persecutions are easy to bear, we are strong against temptation, and it is manifest that the power of our new life is at work in us. But then a period

of conflict follows ; we feel more and more disheartened. In spite of our efforts and our prayers we no longer feel ourselves so penetrated by the life of the Spirit as we once did, and then again the old bosom sins which we believed had been conquered show themselves active, and so we stumble here and fall there into hidden snares and find coldness where we looked for warmth and love. That which is beautiful and inspiring in Christianity becomes to us more and more a matter of course. Our festival time is over, there are sorrows and conflicts and disappointments, and not the least of our trials is to see so little effectual work around us, to see the feebleness of the Christian life, to see the decline of the Church, to hear on every side the voices of unbelief, or to be witnesses of the hideous effrontery of shameless immorality. To these have to be added the daily trials which come to us in the form of bad fortune, sickness, the cares of life, and evil reports, and those continual sources of irritation of which every one knows something in his daily walk, which become as weapons in Satan's hand whenever he seeks to make our lives burdensome and wearisome to us. And so it is not difficult to understand how it comes to pass that the fair flower of confidence fades away before the icy breath of chill reality. We put forth all our exertion, we make our leap forward, we collect our senses, take fresh hold and are perhaps successful for a time in regaining our former confidence. But this lasts only a short while, the demon of discontent attacks us again, as he did Saul ; then we cast away the weapon of our confidence and flee, and there is darkness over our soul.

Only a small number of Christians have preserved their confidence through their whole course. Happy are they who have been able to do so, they have experienced a mighty gift of grace. But whether we have kept our confidence or whether we have lost it, the method by which we kept it, or by which having lost it we regain it, is the same. There is but one way whether of obtaining or retaining it. This is to learn to believe apart from seeing and feeling, to believe the word, His clear and certain word to us concerning His free grace in Christ Jesus. For "confidence" is simply the confidence of faith, and is nothing more than an expression for a firm faith. Whatever then helps our faith helps our confidence, a feeble faith

means feeble confidence, the stronger faith is, the greater is our confidence. When the critical time, comes for the believer and his confidence begins to waver, then is it a sure sign that there is something wrong with his faith. If he has put his trust in feelings, in grasping and keeping firm hold of what is visible and real to the senses, he has not yet learnt to hold fast to what is invisible and above them. He is not content with the promises; he wants to *feel*, and thus be sure that God is near and gracious to him.

In such a case, therefore, the first requisite is to enter into or to come back to the simplicity of faith. "The just shall live by faith." The Christian must cast away all thoughts of his own merit and righteousness, must look away from his own feelings and humours as also from the degree of his contrition and repentance, and give himself wholly over to God's grace. Believe in the word, "Thy sins are forgiven thee for the sake of the blood of Jesus Christ." Thus said the Lord to the paralytic: "Be of good cheer, thy sins are forgiven thee;" and to the woman who touched His garment: "Daughter, be of good cheer, thy faith hath saved thee." This is the faith which, without hesitation, touches the hem of Christ's garment in the Word of God. This is the faith which is satisfied with the word of grace, whence it gains peace for the soul, and through peace, confidence. The Lord withholds from us peace and with it confidence, until we are so wise as to see with the eye of faith, to believe without the sight of the natural eye. This is a lesson not easily or quickly learnt, but it can and must be learnt if our spiritual life is to rest on the right foundation, and if we are to remain steadfast in our faith even to the end.

But the Lord renews us by trial; He purifies our faith like gold in the fire. If our faith is to grow, if it is to remain a power in our soul's life, it must be tried. It is a first principle in the kingdom of God which is within us. "My child, if thou desirest to serve the Lord thy God prepare thy soul for temptation" (Sirach). Yes, all tends to prepare the soul for temptation when confidence is to be planted in our hearts, and is to remain there as a sure possession. For if faith is to be purified and strengthened we must resign ourselves to self-denial and persecution, we must learn to face and accept the trials, be they great or small, serious disasters

or annoyances, little yet sharp as needles, which are sent by a loving, wise, and careful Father who only allows the enemy of our souls to hurl his darts in order that we may flee to the shelter of our Father's tabernacle. All that is evil, and hard to bear, and trying to flesh and blood, faith will learn to regard as simply good and profitable, for useful chastisement, for needful purification. We must, in other words, learn to suffer, we must learn to appreciate the significance of our sufferings, we must obtain spiritual eyesight to discern their power to cleanse our heart, whilst we are by their means exercised in self-denial. "If any man will come after Me, let him deny himself and take up his cross and follow Me" (Matt. xvi. 24).

Self-denial! Yes, it is the true distinguishing mark of the fear of God; on it depends all the growth of faith.

The more we recognize the meaning and God-sent character of our sufferings, and thus force back the sinful resistance of our own self-will, and of our own natural dislike to suffering; the more we lose ourselves in the contemplation of God's love shining through our trials—the more does God's peace and contentment sink into our heart; and from the heart's depth spring up confidence like the hardy spring flower which fades not before the cold wind. The more we learn to suffer the more we learn to see the love of God in all, to give thanks for all, and to be well content with all that the Lord appoints. Then, by the help of God's grace, we gain more and more of that quiet and inner rest of the soul which little by little makes us less sensitive to the sharp needle-pricks of everyday life.

Thus we understand that we have "need of patience," as we read in Heb. x. 36. Without patience there can be no true confidence. The confidence which has not its root in patience is, from a Christian point of view, either a transitory feeling or a vain presumption. Christian patience which is a fruit of trials of faith (James i.) is courage to suffer patiently, and it is evident that there is no room for confidence where this courage is absent.

What this courage is we are to learn from Abraham, who went to Mount Moriah with his son Isaac. We can hardly conceive the sorrow which pierced the heart of the man of God, when in

obedience to the Lord's command he went forth to offer up his son. No such a sacrifice is asked of us, but we ought to be ready to offer up our Isaac in this sense, that we will sacrifice our own self-will as a burnt-offering on the Lord's altar, and bow in obedience to the Lord's will.

If we are to learn to suffer we must learn to obey. Yes, we must learn obedience from the things that we suffer, for obedience is better than sacrifice. Therefore it is that our confidence fails, that it is thrown away in the day of battle because we fall back before the trials and sufferings which God sends, and betake ourselves to complaining. But is this because we will not let God guide us, we will not be subject to Him who seeks to do us good by His chastisement and the trials which He sends? "For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth."

But what is the real ground of this disobedience? It is the pride and self-righteousness of the heart, it is that man is not willing to humble himself before the Lord; then only can we yield Him true obedience when our rebellious minds have been bowed in submission to Him, and the very trials we flee from at last bow down our minds. Thus we fall down before His Almighty power, and in humility resign ourselves to Him, whether for good or ill, with that word in our hearts, "Behold the servant and handmaid of the Lord; be it unto me even as thou wilt."

Hence we arrive at the following conclusions—no confidence without patience, no patience without obedience, no obedience without humility.

But if confidence has thus become the heart's possession, it follows as a matter of course that it must be manifested as confidence in our profession of faith, and in firmness in our daily life. It is just want of Christian confidence which is the cause of the wavering and inconsistency which is not seldom found among Christians. Many make a good start, but soon come to a standstill, become irresolute, and make little progress. On the other hand, when confidence is seated in the heart, the natural reluctance to encounter trial and the natural inclination to shrink back from difficulties and suffering are overcome, and then confidence abides to witness for Jesus Christ both in word and deed. And this.

witness in the Lord is much needed in our days, in which lukewarmness and indifference on the one hand, and unbelief and ungodliness on the other, undermine Christian life and prepare the way for Antichrist. Our Lord needs a band of witnesses who venture to confess His name, who dare to testify that they have found life in Him, and that from Him they derive the happiness of their lives and the salvation of their souls. Complaints are made, not without cause, of the degeneracy and retrogression of Christianity, especially among the rising generation; but the want of boldness in the religious profession of Christians contributes not a little to this. Let us not forget the words of our Lord (Matt. x. 82): "Whosoever will confess Me before men, him will I also confess before My Father which is in heaven." But this confession of Christ ought in our time not only to be used for defence, but also for assault, because the enemies of truth and morality are becoming bolder and bolder in their onward progress.

Thus must Jesus Christ be in all things our great Pattern, whom we are to strive to resemble with all our might. Is it not a great mistake to think that His example is infinitely too far above us for us to follow it, so that we hardly make any serious effort to do so, but content ourselves with a low standard of Christian duty which does not raise us far above that which heathens may attain to? Has not Jesus Christ "left us an example that we should follow His steps"? But we must at the same time remember that all our virtue is of God, and He who gives the example gives also the strength; that it is He who has said, "Without Me ye can do nothing," and has also promised us His Spirit to make us able for every good work, if we earnestly pray for it. Yes, prayer must be our daily resource. We ought to pray as though we could not fight; but at the same time fight as if we could not pray. Only then is the Christian armour really serviceable, when we pray "always with all prayer and supplication in the Spirit" (Eph. vi. 18). Nor ought our confidence to be diminished by the consideration that we cannot here below attain to our ideal, however earnestly we may strive after it; for we remember the words of the apostle, "Neither as though I had apprehended, either were already perfect; but I follow after, if by



any means I may apprehend that by which I am also apprehended of Christ Jesus" (Phil. iii. 12). Further than this one cannot reach here on earth; but our strength and our consolation are found in these words: "My grace is sufficient for thee: My strength is made perfect in weakness" (2 Cor. xii. 9).

Therefore, the words which the Prophet Azariah addressed to King Asa may well be addressed to the Christian army: "Be ye strong, therefore, and let not your hands be weak, for your work shall be rewarded" (2 Chron. xv. 7). Yes, Christian confidence has a great reward. There is a reward for our work. Though the conflict is often fierce and the vexations of daily life many; though the quiet work of self-denial, unseen or disregarded by man, is hard; though it is trying to be misunderstood and misjudged; though both the remembrance of the past and the prospect for the future should combine to cast a gloom over us—yet must we not cast away our confidence, but look to the reward. However insignificant our actions may appear, however imperfect and incomplete our work, yet God looks on it as good when we do it in the name of Jesus and in the spirit of prayer. Though our life be short and interrupted, or though at a more advanced age our work seem but half done, so that we look back with pain upon the years which are gone, yet we will hold fast our confidence in the strength of the promises of the Lord, which are not so much made to the work itself as to the confidence in which it is done.

And this recompense of reward is, in truth, not a small one, even as it is enjoyed in this present life—a peaceful life devoted to God is a precious gift, the value of which cannot well be estimated; it fits us well for both spiritual and mental efforts; it makes our work better in every respect. Not least does the Christian experience this who in confidence enters upon works like those of the Good Samaritan. Many a time he finds himself without spiritual strength and rest, and it is an effort to him to minister to sufferers from whom, it may be, he has reason to expect opposition and contradiction; but he soon returns to his work strengthened and cheerful, because he has obtained confidence in bearing witness for the Lord, for deeds of love carry with them their own reward.

And has not confidence a great influence on our bodily health?

How many diseases, especially those of the nervous system, might not be avoided were we able from our youth onward to maintain true Christian confidence? How many an one who takes journeys to baths and watering-places would regain his health if his life became peaceful and cheerful!

But specially will the reward be great for thee, thou struggling Christian; for thee is reserved a heavenly inheritance, which makes thee rich in a very different way from earthly riches. "Our light affliction, which endureth but a moment, worketh for us a far more exceeding and eternal weight of glory." "Be thou faithful unto death, and I will give thee a crown of life." Thus thy heavenly hope shall be like the helmet which protects thy head against the stroke of the enemy's sword. It will be like the sure anchor which preserves thee from being carried away by stream and wave so as to suffer shipwreck. Be therefore strong and of good courage, and look to the reward! "Count it all joy when ye fall into divers temptations, for the trial of your faith worketh hope, which maketh not ashamed." Let us, then, not justify the assertion of our adversaries when they say that the Christian life is one of bondage and gloom. Let them shrug their shoulders and pity the poor Christian. Thou wilt show them that conflict is not bondage, but that to shun the conflict is the way to bondage. Self-denial is not the rejection of the true blessings and joys of human life; but a denial of God is the rejection of that life's beauty and real work.

Thou who followest the risen Lord oughtest not to hide thyself in a corner, or to cast away thine arms and flee; for the Lord God is thy strength, and He that is with thee is greater than those that are against thee. Bands of saints and angels stand by thy side. Be not then afraid, but let the world see thy confidence, that they may admire the might which is strong in weakness; and if it does not see, and does not believe, if it continues to mock—yet art thou as confident and strong as ever, for thou holdest fast to the Invisible One.

True it is dark in heathen lands, and in many places in Christian lands also; yet they who follow the Banner of the Cross walk as in a torchlight procession through the land; they are light-bearers, and

they bring light to the heathen within and outside of Christendom, to His honour who soon will come to restore again the kingdom to Israel.

This meeting, too, of believing Christians from so many Christian lands, is it not a confident testimony to the power of God's kingdom upon earth? We are allied—we form a great power, which, by means of the alliance, shall unite the powers in a mighty confederacy against unbelief, indifference, sin, and immorality. We are a great chorus, which with one voice sings songs of praise to the honour of the Triune God. Cast not, therefore, away your confidence, dear Christian brethren; but remember that although the present time appears a difficult one for the Christian Church to pass through, it is only a little while before He that cometh will come. He Himself saith: "Surely I come quickly." Amen.

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### Sunday-school Work.

ADDRESS BY FOUNTAIN J. HARTLEY, ESQ., OF LONDON,

*Honorary Secretary of the Sunday School Union.*

AMONG the varied means adopted by the Church for laying hold of the children and striving to win them while they are young to the cause of the Redeemer, none has been so widely and successfully employed as the Sunday-school, which both in England and America has been all but universally established. In England and Wales 20 per cent. of the population (*that is, one in every five*) are Sunday scholars. In Scotland the proportion is 15 per cent., and in the United States 14 per cent.

The system, however, has, until quite recently, made but little progress on the Continent of Europe.

Something was done in France, through the exertions of the French Sunday School Society, but very little in other European countries prior to 1862, when Mr. Albert Woodruff, of Brooklyn, visited the Continent, and succeeded in giving an important stimulus to the movement. Since that period the English Sunday School Union and the Foreign Sunday School Association of America have

contributed valuable assistance in the establishment of Sunday-schools in most of the countries of Europe, and have met with no small measure of success.

The Sunday School Union Continental Mission helps to support no less than sixteen Sunday-school missionaries in various countries, and is ready to take still further action in this direction. The work, however, is still in its infancy among the continental nations, and if the introduction of the subject at this important meeting should result in giving an impetus to the movement, especially in Denmark, Norway, and Sweden, a great and good work will have been accomplished.

But the first thing to be done is to convince the Christian pastors and people that the Sunday-school system is one adapted to their needs and worthy of their encouragement and enthusiastic support.

Perhaps the testimony of an Englishman who has had extensive opportunities for obtaining knowledge and experience of the working of the system in his own country may be useful in showing how much Sunday-schools have done for England, and enabling the Christians of Northern Europe to judge how far such institutions might be expected to be instrumental in effecting the same beneficial results among themselves.

1. In England Sunday-schools have done and are doing much for the promotion of Scripture knowledge.

When Robert Raikes established his first Sunday-schools in the city of Gloucester, the children of the poor were almost entirely uneducated, and for many years almost all that the "shilling-a-day teachers" could do was to tell their scholars some Bible story, to instruct them in their catechism, and to give them some little help towards the acquisition of the art of reading.

But gradually the extension of day-school education, the substitution of voluntary for paid teachers, and the recognition of the Sunday-school as the Bible class of the Church, brought about a better state of things; the institution became less educational and more religious, until finally the spiritual aspects of the work assumed their due prominence, and the Sunday-school has now become a vast machinery for Bible study and religious instruction.

Even to the children of Christian parents these additional op-

portunities supplementing the home teaching which they receive are of great value, but to those who would otherwise be entirely dependent upon the small modicum of religious instruction which the day-school supplies, such opportunities are of unspeakable value and importance.

The proceedings of the Sunday-school, too, are less formal and more interesting than those of the day-school, and herein lies one chief element of their value.

The simple explanation of the Bible by those who love it, and who undertake the work for the Master's sake, striving with all their might to make their teaching both efficient and attractive, renders the hours spent in the Sabbath-school the happiest period of the week.

That such is the case is abundantly proved by the fact that whereas the number of scholars in our day-schools, notwithstanding the power of compulsory attendance, is only about four millions, our Sunday-schools, which are entirely dependent on the voluntary adhesion of the children and their parents, contain five millions of scholars.

The schools are in most cases closely connected with the churches, though the instruction is usually rather evangelical than denominational, and the workers are all voluntary agents. It is not pretended that all our teachers are as well qualified for their work as could be desired; many of them are far below the standard which might be hoped for, and nearly all of them are capable of improvement; but it is indisputable that the helps and opportunities now provided for them and the examinations in Biblical knowledge, the evidences of Christianity, and the art of teaching to which many of them voluntarily submit themselves, are gradually raising the measure of their efficiency; while the scholars' annual examinations in which many thousands now take part, and which are becoming more general year by year, supply ample evidences of the growing efficiency of Sunday-school instruction.

2. Equal if not superior in importance to the scriptural knowledge which the Sunday-school imparts is the moral power it brings to bear upon the children. This personal influence which the wise and loving teacher exerts on the group of eight or ten scholars

over whom he or she presides is of incalculable value in seconding the efforts of the pastor, helping Christian parents in their home training, and counteracting to a large extent the bad influence under which so many young people are placed, and which, if unchecked, is very likely to effect their ruin.

When the instructions of the Sabbath day are illustrated by the holy example of the teacher, and followed up as they should be by visits paid to the homes of the scholars, and by endeavours to promote their well-being during the week, the instructor becomes also the friend and guide of his youthful charge, and gradually acquires an influence over them for good which is well-nigh irresistible.

3. Thanks to the gracious influences of the Holy Spirit, faithful teaching and loving care are not left without their appropriate reward. Many thousands of our scholars every year come forward to join the Christian churches with which their schools are connected, and it is universally admitted that these youthful converts are among the most earnest and consistent followers of the Lord Jesus.

4. But when this grand result is not attained and scholars leave the school without having given their hearts to Jesus, it often turns out that they have received impressions in the class which ultimately, in some hour of affliction, or under the ministry of the Word, lead to their conversion and decision for God. And even if no other benefit is derived from the instructions of the Sunday-school teacher the preparation which they impart for attendance on the means of grace, and the hymns and texts so indelibly fixed upon their memories, are advantages the value and importance of which only eternity can unfold. One of the most active infidel lecturers in England, who was many years ago converted to Christ and now preaches the faith he once endeavoured to destroy, relates that he never could forget the hymns he had learned to sing in the Sunday-school, and that after one of his lectures he would often sit down at the fireside and sing with his wife one of the old Sunday-school songs.

5. The Sunday-school has been very useful in furnishing a supply of diligent workers in the several departments of Christian

activity. A large number of ministers and missionaries have received their first religious impression and their earliest training in the Sunday-school; and nearly 90 per cent. of the present English teachers have come up from the ranks of the scholars, thus conclusively showing the wonderfully reproductive power of the system and the extent to which the Divine blessing has rested upon it.

6. Besides these all-important spiritual results some social and political benefits have followed the action of the Sunday-school teacher.

At the time of the cotton famine during the American War, when the privation and suffering of the people were very great, it is generally believed that their patience and quiet endurance were mainly owing to the influence which the Sunday-school had exerted on the popular mind. The admixture of classes for which the Sunday-school provides such large opportunities has a considerable influence in the destruction of that class feeling which is one of the crying evils of the day; while the facilities which the Sunday-school presents for the promotion of temperance by its *Bands of Hope*, the stimulus which it gives to Sabbath observance, and the opportunities which it affords for the cultivation of charity to the poor and liberality in the cause of missions, are among the social advantages of the institution, which, though of secondary importance, are well worthy of thoughtful recognition.

7. But if none of these results had been achieved by the establishment of Sunday-schools, or if the results had been much fewer and smaller than have been here represented, the fact that they had provided an opening for the employment of the energies and talents of God's people would of itself furnish an occasion for the gratitude of the Church. Lay agency in the propagation of Christianity had scarcely any opportunities for its exercise a hundred years ago; and the benefits which the Sunday-school has conferred upon the teachers themselves in saving them from the curse of inaction, giving them an object to love and live for, compelling them to study the Word of God, and showing Church members how they may live not to themselves, but to Him who died for them—such benefits as these are above description and beyond all price.

Such is a brief summary of the advantages which the Sunday-school system has conferred on England, and my fellow countrymen present at this meeting would, I am sure, confirm the substantial accuracy of my statements.

Similar results have been witnessed in the United States, in Canada, and in the Australian Colonies, and indeed wherever the Sunday-school has been established, so that there is good ground to believe in its universal adaptation as the ministry of the Gospel to the young.

Taking it for granted, then, that we are all agreed as to the advisability and importance of a wide extension of the Sunday-school system, I will proceed to offer a few hints and suggestions to those who are ready to give their services, and afford help and encouragement in this direction.

1. Let means be taken to make the Sunday-school institution, its great advantage, and its universal adaptation widely known. Let ministers and Christian people everywhere talk about it and write about it; let Sunday-school unions or societies be established to aid in its promotion; let missionary agents be appointed to scour the country and talk to ministers and people upon the subject, and persuade them to make a beginning. Something has been done by the spontaneous action of those who, having seen the system in operation in England or elsewhere, have returned to their homes to establish Sunday-schools themselves. Such was the case with Mr. P. Palmquist, of Sweden, who attended our great Exhibition of 1851, and, being taken to see some of our Sunday-schools, fell in love with the institution, and on his return set to work energetically and successfully to try their effect upon the children of his own land.

2. Let an effort be made to establish a Sunday-school in connection with *every* Church and congregation.

3. Let your Sunday-schools be in every case a collection of classes, each class being under the care of one teacher, and not a gathering of children for a united religious service.

By all means let ministers take opportunities of preaching to the young, but *teaching* and *training* is the work of the Sunday-school, and this can best be carried out in groups of eight or ten scholars,



each group having at its head a Christian man or woman with the love of God in the heart who will spend a happy hour in explaining the truths of the Bible, telling the scholars of Jesus, talking to them of their difficulties and temptations, and training them up for heaven.

This is the *beau ideal* of the Sunday-school, and this is what should be aimed at in every particular case. If you cannot get men enough to teach the boys, let the women do all the work : they will do it well, and very soon the men will find out what a blessed opportunity they have lost, and will come and beg for a share in the good work.

4. Do not fall into the error which has had a baneful effect upon our English schools, but which our American friends have happily avoided, the error I mean of regarding the Sunday-school as only or chiefly adapted for the children of the poor, and those who are deprived of all Christian instruction and training at home.

The Church, as a Church, has a duty to discharge to its own children altogether distinct from and additional to the work of the Christian parent at home, and the office of the Christian pastor. The Sunday-school is the place for *all*, and all will be benefited by meeting together. The children of the rich and poor, the educated and the uneducated, the infants and the elder scholars—gather them all in and seek to be made a blessing to them all, that they may grow up a seed to serve the Lord and a generation to call Him blessed.

5. Unless special reasons exist for adopting another course I should advise the use of the scheme of lessons known as the "International lessons." These selections from Scripture are arranged by an influential committee in the United States, in correspondence with another committee in London, and there is something pleasant and exhilarating in the thought that in every part of the world Sunday-school teachers and scholars are reading from the same portion of the one blessed Book, the same precious truth at the same time.

Many advantages will be found to flow from this uniform Scripture lesson. The teachers and scholars will all know what they are going to read, and will be able to prepare for their Bible lesson at home.

The teachers with the aid of the pastor will have the opportunity of meeting together during the week for the study of their Sunday lesson. There will be a sympathy created in the school from the knowledge that the attention of all is engaged upon the same topic; the hymns sung and the prayers offered can be made to bear on the one subject of the day; and, finally, if the one uniform lesson system extends to the schools of the various denominations, as it does in America and to a large extent in England, it will tend greatly to allay the bitterness, if it does not destroy altogether that sectarian bigotry, which too often disfigures and disgraces the Christian Church, and help to spread that Christian unity for which our Master prayed, and which is one of the chief objects for which the Evangelical Alliance was established. Should this blessed result be promoted by the introduction of our subject to-day, and the impetus thereby given to the extension of Sunday-schools on the continent of Europe, this great and glorious meeting of the Alliance in the beautiful and renowned city of Copenhagen will not have been altogether in vain.

FRIDAY, SEPTEMBER 5, 1885.

DR. MARSHALL LANG, OF GLASGOW, PRESIDED.

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*The Duty of Liberal Giving in Support of Work  
for the Lord.*

ADDRESS BY REV. R. S. ASHTON, B.A., OF LONDON.

THE obligation to consecrate a portion of one's property to God has been more or less acknowledged from the beginning of time and by all nations. In Rome there stood a temple of Hercules on whose altar it was customary to offer one-tenth of the spoils taken in war. When the Samians, Herodotus tells us, once made a peculiarly profitable voyage to Tarshish they took one-tenth of their profits, amounting to six talents, or £1,460, and with this sum they constructed a brazen bowl which was placed as an offering in the temple of Juno.

Again, it is said that Hercules, having received much honour from the Palatorii, who lived on the site on which Rome afterwards stood, told them that all who should devote one-tenth of their property to him after he had entered among the gods would enjoy a happy life; and Diodorus Siculus, who recounts this, adds, that clearly this has always been the case up to the present day. The same writer says also, "It is well known that among the Romans not only those who were moderately wealthy, but also the very rich gave tithes to Hercules." Will some future historian, examining the records of this nineteenth century, be able to say

that Christian people, whether moderately wealthy or very rich, all devoted one-tenth of their substance to their Lord and Saviour?

But we have other teachers besides the heathen. I will not attempt to determine what was the exact proportion of their possessions which the Israelites were expected to offer to the Lord. Suffice it to say, it was more than a tenth. Again, the amount, whatever it was, was not exacted in the shape of a tax. It might be given or withheld. There was no compulsion. This seems clear from certain passages in the Prophets. Thus, to quote only one, Malachi by his earnest appeal to the people to "bring all the tithes into the storehouse," implies that the duty had been neglected owing to the low spiritual condition of the people. Giving to the Lord was thus among the Jews one of the duties the fulfilment of which was a test of their fidelity to God and to His law.

What now does the Divine Master say on this subject? He lays down no specific rules. On the other hand, He says nothing to lessen the force of Old Testament teachings. He found certain usages in vogue with regard to the support of the temple, one of which He countenanced by His example. He gave the half-shekel then regarded as a sort of legal payment. Again, His teaching shows that the consecration of property to God's service is a duty. He specially denounced the sins of avarice and self-indulgence, as exemplified in Dives who left Lazarus lying at his gate full of sores while he feasted, and so sank into perdition; and again in the foolish man, who was suddenly called to leave the goods which he had fondly hoped to enjoy for years. By His treatment of the rich young ruler He showed how even a man earnestly desirous of entering the kingdom may be deterred by love of his possessions. As He said, "It is hard for a rich man to enter into the kingdom of heaven."

If our wealth, great or small, if even the process of securing it gets the mastery over us, and becomes our mammon, the god to which we sacrifice holocausts of time and strength, there can be no true serving of God. The forms of religion may be kept up, but the heart will not be in them. The worshipper becomes a hypocrite, and his so-called piety an abomination unto the Lord.

Time will not allow me to pursue this line of remark. The apostles, following the Master's example, uttered many a hard, yet much-needed saying, with a view of opening the eyes of Christian people to the perils they incur if the love of money is not properly restricted, and if the kingdom of God and His righteousness is not the prime end of life. And if ever there was an age when these counsels and warnings were needed, it is this one, with its gigantic enterprizes and hazardous speculations, when men on every hand are hasting to be rich, and the feverish excitement of the mart and the exchange renders fellowship with God and search after truth and holiness more and more difficult from year to year. If Christian men do not persistently keep before them the fact that they are God's and not their own, that all their business operations should be directed according to His Word, that all their gains are His, and should in certain proportions be set apart for His service, then I know not how they are to merit the name of Christian or to secure the approbation of their Lord.

The old fallacy, not perhaps laid down in treatises of morality and religion, but nevertheless most consistently acted upon by multitudes, that religion and business, the Church and politics, are distinct spheres, each with rules and maxims of its own—this old fallacy, I say, so utterly opposed to the spirit of the Gospel, must be for ever abandoned, and Christ must be enthroned in the very midst of our life. The growth, the happiness, the very existence of our spiritual life demand this; the purity and the power of the Church demand this; and the world, with its festering sores and bitter cry, its miserable superstitions and perishing millions, demands this.

The Christianity of Christian people must be a power permeating their whole life, political, social, domestic, and private; and—for this is the point now specially before us—regulating their method of dealing with money. And until this last point is fully recognized, and God's children, rich and poor alike, learn to look on all their possessions as *belonging* to their Father, and to give liberally for the work of the Churches and for the support of missions, Christianity itself, so far as it is dependent on the co-operation of Christian people, will fail to obtain its rightful ascendancy.

An eloquent Swiss preacher once said, "There ought to be nothing short of a complete reform in the matter of giving to the service of the Lord," and though since those words were spoken there has been some increase in the number of Christian people who understand the privilege as well as *duty* of giving liberally and, let me add, systematically, for the work of the Lord, yet it is very certain that a complete reformation in this matter is *still needed*, needed in Great Britain and America, and I venture to assert still more needed on this continent of Europe.

In the hope that my humble words may do something to draw fresh attention to the subject and to hasten the great reform, I have ventured to speak thus simply and urgently on the subject of money. And now with a view of giving a practical turn to this discussion allow me to make a few plain suggestions.

1. Let preachers urge this duty of liberality with greater plainness and frequency. They are bound by the holiest of obligations to present to their hearers the whole counsel of God. And if, as the apostle declares, "the love of money is the root of all evil," and if Mammon has some of his ardent worshippers among those who come within the sound of the preacher's voice, then his duty is clear. He must exhort, rebuke, and warn with all possible solemnity, and show the right way of dealing with money. Failing to do this, there may come upon him the woe threatened by the prophet against the unfaithful watchman who neglected to give the necessary warning.

It is alleged as an excuse for not dealing with this topic in the pulpit, that it is a delicate and difficult one, and that in many cases the preacher might be supposed to be pleading for himself. But is it a preacher's duty to confine himself to themes which may be agreeable to himself and to his people? If there is an evil at work among them, is he not bound to expose it? And what evil can compare with that arising from the wrong use of money? Is not the Church itself as well as the world suffering from the undue love of money or from the perilous eagerness with which it is sought after? If there is to be reform in the matter of giving, the pulpit must ring with denunciations of selfishness, and must show in plain unmistakable terms what is the mind of Christ with regard

to getting and earning, to keeping and giving. When the lessons about money are presented and learnt, the preacher's task will be easier. The Gospel in the fulness of its redemptive power will find more ready acceptance, and the temple of God will resound with the hearty songs of men and women delighting to recognize Christ as the Lord and Master of their substance as well as their life.

2. Let Christian people themselves recognize the privilege as well as the duty of consecrating their substance as well as themselves to the Lord. The perpetual asking for money for the support of the manifold Christian and philanthropic institutions of the present day has sometimes been spoken of as "the modern form of persecution." Absurd as such a saying may be, it is worth a moment's consideration. It may indicate something faulty, or at least undesirable, in the way in which contributions are sought, and the whole matter of Christian finance is conducted—on that point I shall have a word to say directly. But it also reminds us of the spirit in which demands on the purse are often met by Christian people. Gifts are bestowed and subscriptions paid in a grudging manner, as a matter of painful necessity or in obedience to fashion. And the aim of many is to see how little they can give, and yet stand well with their fellows. While there are, it is to be feared, not a few who resolutely refuse to part with any of their money for the support of Christian institutions. No wonder, if such persons talk of being persecuted, and look upon the visit of the collector as more obnoxious than that of the tax-gatherer.

How different would be the spirit and manner of our contributions if we felt it a privilege as well as a duty to devote a certain part of our substance or earnings to the treasury of the Lord! Instead of talking about persecution, we should feel that as all real persecution has ceased, at least in these lands, and as the service of Christ has become so comparatively easy a matter, we must in gratitude to God for our religious liberty, and as a means of checking the spirit of selfishness and self-indulgence, consecrate a portion of our money to the work of the Lord.

Let this be done, and the whole subject of gifts in connection with God's service will be revolutionized. Giving will then be a

joyful act, a gladsome sacrifice. Every one will then be anxious to know how much they can give, not how little they may give. The Church of Christ will be raised to a higher level; more and deeper interest will be taken in missionary and philanthropic institutions, more fervent and abundant prayer will be offered for their success, and rich and copious blessings will assuredly be bestowed on all the household of faith. "Bring ye all the tithes into the storehouse, that there may be meat in My house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

But here the question may be asked, How much of my substance must I devote to the work of the Lord?

In reply I would say, As Scripture lays down no law on the subject, neither should we. The advice, for I take it that it was nothing more, which Paul gave to the Corinthians, is a safe and good one to follow: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." The tithes required of the Jews are often and properly referred to, but they only point to a principle of giving. They are not a law binding on us. One-tenth of our weekly or yearly income may be regarded as a fair proportion; but in some cases it might be too much, while in others it is certainly far too little. If God gives but little, He expects but little; but the poor should remember that He does expect even them to recognize the truth, that what they earn belongs to Him more than to them, and that they should contribute a certain proportion to His service. But if God pours wealth into the lap, or if He allows any of His servants to inherit large possessions, He must surely expect of them proportionately large contributions.

Our Lord utters, as I have said, no direct command on the subject. He lays down no law of giving, but each of His servants would, as it seems to me, do well to lay one down for themselves. Care must, however, be taken in doing so. The question to be considered is not what does my fellow Christian in the same position in life give, nor what remains of my income when all my expenses are paid; but what do I owe to my Lord, and how can I



so regulate my expenditure as to give so much to Him. God's claims should surely come first, and then those of the family and of society.

Let such principles be acted on, and streams of wealth would flow into God's treasury. We should then hear of many Christians offering their thousands of pounds for the evangelization of the dark continent of Africa. Such princely thankofferings as those recently bestowed on the Church Missionary Society of England would then be more frequent; one and another of the Lord's stewards would come forward and make themselves responsible for the salary of a missionary, and the support of his station.

It has been said that no Christian man has a right to die, leaving behind him £100,000 or more to be squandered by his heirs or wasted in endless litigation. The saying may sound hard and uncharitable, but the question is a solemn one—How shall we wish that we had dealt with our money, when we can no longer hold it, and, above all, when we stand before the judgment-seat of the Searcher of hearts?

8. Let the Church seek to reduce its giving to a system. For want of more system, much money is wasted and very much more is not raised. The practice of sending round collectors is objectionable, though the collectors may be worthy of praise for the manner in which they perform their unpleasant task. But why should they be required? If the pulpit did its duty, and if Christian people gave conscientiously; if every Church had its Mission-fund as well as Church-fund, the services of collectors would soon be dispensed with.

I might specify many plans that have been tried for systematizing the givings of God's people, but time will not allow me to do so. Nor is it perhaps necessary.

Allow me, however, to say one word in conclusion on the weekly offering system, which I humbly think is worthy of the consideration of the whole Church of Christ. Wherever it has been properly tried and efficiently worked, it has wrought wonders.

Let every member of the Church, rich and poor alike, pledge themselves to give so much to God's cause every week; let all who thus pledge themselves be furnished with envelopes properly

numbered in which to put the promised offering, and drop it into the treasury of the Lord every Sabbath day. Let all these offerings be duly registered, and a proper account of the same presented by the officers appointed for the purpose. Let all this be done carefully, heartily, as unto the Lord, and the results will surprise all who have not tried the system. All churches would be gainers by it, but for poor churches and mission-stations where converts have been gathered, it may be said to be indispensable.

The poor can give a small sum weekly, but the corresponding monthly or quarterly sum would not be forthcoming. In some American churches where the system was introduced the contributions increased more than 100 per cent. and the number of givers was doubled or even trebled. Similar results have followed in England.

Besides, the advantages of the system are obvious. A weekly collection yields an uncertain amount. A pledged weekly offering is a known quantity and may be relied on. Personal solicitation is avoided. The gifts of the poor are thus secured and soon yield a large sum; the givers are taught to feel that their money belongs to God—the lesson is presented to them weekly. Every one knows exactly what he gives, whereas, in the absence of system, multitudes fancy they give much more than they really give. Viewed in all its aspects, financial, economical, educational, and spiritual, the system is worthy of adoption. It is an easy and practical way of fulfilling the duty of giving liberally for the work of the Lord.

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### Charitable Work in Holland.

ADDRESS BY REV. DR. VAN WYK, OF THE HAGUE.

UNTIL about sixty years ago the Christian Church of the Netherlands enjoyed, generally speaking, the utmost calm. But the real character of that rest and calm was rather careless superficiality and lukewarm indifference towards the Gospel of the grace of God in Christ, than the rest on high reserved for the people of the Lord. By degrees however our country, as well as most of the Protestant

countries of Europe, showed signs of revival and a new life. Part of those who deeply felt the blessing of this revival separated from the great Reformed National Church. These seceders kept increasing in power and influence, and at the present day number 149,000 members of the congregation, belonging to 879 parishes, administered by 289 clergymen.

It bears the name of Christian Reformed Church; its ministers are trained at a theological school founded at Kampen; this school has eight teachers and seventy-seven students, and exists without any assistance from the State.

But the religious revival was not confined to them; it gradually extended to many of those who remained members of the Dutch Reformed Church; first to the laity, among whom there always were found some who had not been carried away by the current of unbelief; afterwards to the clergy who, without leaving the National Church, vigorously combated, under the blessing of the Lord, the scepticism and rationalism which had been introduced into it.

About half the number of the inhabitants of the Netherlands belong to the Dutch Reformed Church; and of late years strong differences of opinion have arisen among those who, belonging to that Church, wish to confess Jesus Christ with tongue and heart according to the Gospel. Two chief parties are distinctly to be observed. The former, the elder one, gratefully recognizes the good effected with God's blessing. It ardently desires the maintenance of the present organization of the Church; the training of clergymen by the present method, and the payment of the salaries of the clergy by the State which during the time of revolution seized upon ecclesiastical property. It expects that just as in the domain of the State, the old organization to which our nation has grown used is maintained, though penetrated by a new spirit and life, so the whole of the members of the Dutch Reformed Church will share in the blessing of the revival of faith. The latter, the younger and more powerful party, points out the false foundation, the *vitium originis* of the present organization of the Reformed Church. It foresees that any improvement will be merely temporary, partial, insignificant, if the basis remains unchanged upon which the edifice of our Protestant Church has been resting these seventy years,

and therefore she requires new bottles for the new wine. Alas! the contest between these two parties is often fierce enough to make them forget our Saviour's word: "By this shall all men know that ye are My disciples, if ye have love one to another." And yet on both sides are found men of proved faith, true brethren in Christ. The influence of this struggle is felt throughout our country. Undoubtedly it is transitory, and as it is a contest between brethren I prefer to pass it over.

John Bogerman, the well-known President of the Synod of Dort, in 1618-19, one day said that Satan behaved prudently in sowing discord among the faithful, as otherwise his kingdom would soon be overthrown. Dear brethren, I rejoice that in spite of that, Satan cannot prevent the Evangelical Alliance from pronouncing once more how dearly the faithful ought to be bound by love—not the least those believers who, living in the same country, send up their prayers to God in the same language.

With a most thankful heart I venture to say that in the Netherlands at the present day much good is to be seen by believing Protestant Christians; and in order to give you a clear view of this, I ought to point out to you, on the one hand, that Christian work there bears a rather systematic character, its great object being to win for the Lord and the Gospel the heart of our Protestant nation; and, on the other, that the main stream of the so-called Inner Mission has happily diffused its different branches throughout our country. Thanks to God this double labour commonly unites in brotherly love even those who are ecclesiastically divided.

When I speak of the endeavour to win for Christ the heart of our Protestant population, I have in view our struggle for the Christian school. In our country the love for centralization has made the school a concern of the State, as if the Spartan principle, which considered and treated children as State property, was more to be regarded than that of the holy Gospel, which calls children a heritage of the Lord, and enjoins parents to bring up their children in the fear of the Lord. From the beginning the public school, established by our magistrates soon after the revolution, when the Church was still slumbering, was the so-called not-con-

fessional school, the *Simultanschule*, in which children of every confession and community sit side by side. According to the law of the year 1806, this public school bore a distinctly Protestant character. Many years, however, elapsed before the newly-gained legal position of the Dissenters was maintained also in school matters. At least the school law of the year 1806 bore a religious, nay, decidedly Protestant, character. In time opposition inevitably arose against it. By little and little the Dissenters, and more especially among them the Roman Catholics and the Jews, asserted their rights acquired in the year 1795; at the same time, the doctrines of scepticism and rationalism were propagated throughout our country, and the time came when everything thought or wished, believed or denied, was loudly proclaimed. What then was to be expected, and what has happened? The *Simultanschule* lost its Protestant character. It was found impossible to satisfy the materialist, the Jew, and the Roman Catholic, and at the same time to maintain the religious character of the common school.

The inevitable result of the maintained *Simultanschule* was a so-called Christianity elevated above religious dissensions, which is a kind of humanism bearing a Christian name, not the Christianity which reconciles man with God—with the living God. This new Christianity, however, neither affords power for the living nor courage for the dying. He who believes in the Christ according to the Gospel cannot train his child with this Christianity. So the *Simultanschule* became unbearable to all faithful Protestants, nay, to every Protestant Dutchman to whom his nation's past is dear—a past in which Religion, Christianity, Protestantism played such an important part. A nation concealing the great deeds of God done to its ancestors insults its God; a nation forgetting its past breaks with it; a nation breaking with its glorious past loses its independence. And yet the *Simultanschule* was maintained by the school-laws of the years 1857 and 1878.

Was nothing to be done against this? Yes, urged by the love of the Lord, many said: "It is our duty to oppose it; the school must train our children for the service of the Lord."

A small group of noblemen by birth, mind, and heart, about

forty years ago began the struggle. Among the spiritual fathers of our people—for what is the use of bewildering you with names?—I only mention two—grey, sagacious Elout van Soeterwoude, who is still living; and the late Groen van Prinsterer, the learned historiographer, the renowned Christian statesman, gratefully and reverently called by every faithful Dutch Protestant the leader of this Gideon's band. It was they who wished to preserve to our nation the blessing of a school where God's Word has the sway, and where our national history can be taught unmaimed. The result was that, though with the utmost difficulty, the magistrates' consent was won for the erection of the first Christian Protestant school, which event took place forty years ago. This school was not to be sustained by the State, but by gifts of Christian charity. The sapling planted, by degrees grew into a tree.

I must refrain from a minute description of our school contest. In the year 1860 the Society for Christian National School Instruction was founded. Groen van Prinsterer, already mentioned, was made its honorary president, and in fact was its spiritual father. Founded on a broad basis of Christian faith, this Society removes all ecclesiastical contests from the school, and supports even the Dissenters, if faithful brethren, in the maintenance of their schools. In the year 1868 the Society for Reformed School Instruction was created, the aim of which is more directly to follow Reformed principles. Meanwhile the opposition from the side of the State was not lessened. The heavy taxes imposed upon our nation by the new law of 1878, for the sustenance of the *Simultanschule*, made some apprehend a total destruction of the Christian schools. It was in vain that 805,000 Protestants of full age, at the head of whom was our dearly beloved Elout van Soeterwoude, presented a petition to the king in order to prevent the introduction of the dreaded law. At this day, out of 4,000 public schools in the Netherlands, we may boast of 410 schools in which the Bible is taught, containing 67,000 children, whilst the Union of Christian Teachers has 905 members. Most of the teachers in these schools are trained by Christian teachers in Christian normal schools. One of these schools was erected at Nijmegen in the year 1846, another at

Doetinchem in the year 1878, one more at Francker in the year 1888, and still another for Christian female teachers at Letten in the year 1864. Without taking into account the expenses for the construction of schools, the yearly expenses for all these schools and normal schools amount, for our population of 2,000,000 Protestants, to £150,000 at least. The schools become increasingly popular, and are ever well able to sustain competition with the public schools.

The way in which the love of our people for the Christian school is more especially proved is on the 17th of August, the anniversary of the ratification of the school law of the year 1878, by His Majesty the King. On or about that day money is collected all over our country from the friends of Christian education in favour of the schools with the Bible; and the gathered sum, which hitherto has greatly increased every year, amounted to £9,000 last year.

I am sorry to say that the movement for Christian school instruction for the higher classes does not go apace with that for the Christian popular school. Gradually indeed—and particularly for young men in the higher classes—the number of schools is increasing in which religious instruction is given; and here and there a school for girls is to be found, in which the fear of the Lord is acknowledged as the beginning of all knowledge; yet these schools are by far too few in number.

Letten may boast of a Christian high school not sustained by the State, and erected in the year 1865 by Rev. Van Lineen. Fifty-two young men are scientifically trained there.

With a thankful heart I may mention here the high school in our small town of Doetinchem, containing 150 young men, who all prepare for the University, the most of them, however, for the theological course. The education there given bears a decidedly religious and Christian character.

A bold step was taken when a "Free University" was created in Amsterdam in the year 1880. The chief founder was the talented Dr. A. Kuijper, since Mr. Groen van Prinsterer's death, the energetic leader of the anti-revolutionary party in the Netherlands. In his large works this able man, however, so strongly holds to the Synod of Dort of the year 1618, adopting at the

same time, in the strictest sense, for the "Free University" the basis of Reformed principles, that as yet only a minority of the Friends of the Christian School support him in this matter. Besides, the "Free University" lacks the *jus promovendi*, the right of granting degrees, with its civil consequences, and so its students are not yet entitled to those public offices in Church and State to which the three Universities of the State and the University of the town of Amsterdam open the way. Nevertheless the number of professors at the "Free University" already amounts to eight, and that of the students to thirty-nine.

But though our school contest is the principal feature of our struggle in the Netherlands against the spirit of the age and for Christ, we do not merely devote ourselves to this part of our task. Our Christian love has been sufficiently awakened to make us realize how much is to be done elsewhere, and so we try to labour either independently or conjointly with other nations in the extensive field of the so-called *Innere Mission*.

Of old our nation was always characterized by a practical nature and by charity. But, alas! in more than one institution of our ancestors the foundation of positive faith has been abandoned by degrees. In many spheres, however, where faith has been given up, the spirit of charity is still continued, as often daylight goes on shining long after the sun himself, the source of light, has set. It is sad to say that many a society in our country, though founded on a religious basis, cannot be so really in the eye of him who acknowledges no foundation but Jesus Christ the Crucified.

I will not now detain you by dwelling on the benevolent institutions of my country generally, whether Protestant or Roman Catholic. I wish now to refer only to that labour which bears a positive Evangelical character, and is performed in the spirit which we want to cultivate, and which the world, from her point of view, justly calls "exclusive."

It is on this labour of Foreign Missions abroad that my colleague, Dr. Van Rhyn wishes to fix your attention. I only dwell upon Home Missionary work, and may, I believe, emphatically certify that not a single branch of it is unknown among



us, nor is there any part of it to which many do not devote themselves either by personal services or by pecuniary support.

Though sparing of names and figures, I may not refrain from mentioning in grateful remembrance Rev. O. G. Heldring, who died in the year 1876, whose name still remains honoured in my country in connection with the work of Christian philanthropy.

In consequence of the position of the Reformed Church, Home Missionary work is performed in an irregular way, and as the consequence of individual effort. We still lack, alas! a school for evangelists and other Christian labourers, who have not been trained in the regular ministry, but wish to give themselves to the labour of Home Missionary work. It is most remarkable to observe how persons of every position and age join in this. As well from the higher as the lower classes, old and young people devote themselves to this work, which in the highest degree bears the character of spontaneousness.

Though evidently there is no lack of good-will, we are inclined to think that in some cases those engaged in the work begin to distribute before they have themselves sufficiently received, but we hope that the talent will be doubled just by being used.

It is impossible fully and exactly to describe this work. Much escapes our eye because of the humility with which it conceals itself; but on a hurried survey of the whole we distinguish four fields of labour, though, of course, they often run into one another.

(a) Those who, from a material point of view, are in distressed circumstances.

(b) Those who, considered from a Christian point of view, are not sufficiently protected.

(c) Those who are to be counted among the spiritually neglected.

(d) Those who have fallen into gross sin or are in great danger of doing so.

(a) Aid to those who are distressed as to outward circumstances. As Christ visited the hospital of Bethesda, so the love of Christ brings His beloved in contact with these unhappy creatures. I think of the poor searched for in our large towns—for instance, Amsterdam, Rotterdam, and the Hague—by societies of all kinds ;

of the blind—provided for in a Christian manner in charitable institutions at Rotterdam, Utrecht, and the Hague; of the asylum for deserted children and orphans at the Hague; of the convalescent institution for weak children at Zeist; of the hospital for the incurable of Mr. Ittman at Rotterdam; of the asylum for idiots at the Hague; of the institution for the epileptic at Haarlem; of the Society “Mirjam” that provides for orphans in Christian families; of the institution of pity called to life by Witteveen, at Ermeloo, and another of the same kind at Wagenborgen; of the lodging-house, the “Crown,” in Amsterdam for poor travellers; of the deaconess institution at Utrecht, the Hague, Leen, Warden, Arnhem, where the sick are nursed, and female nurses are trained. Most probably also a Christian lunatic asylum will before long be established.

If I am obliged to pass over much, yet I must emphatically point out one institution. In the year 1863, the Evangelist Van’t Lindenhout founded the orphan-house for poor orphans who cannot be received in any deaconesses institution. In the same spirit as Mr. Müller at Bristol, Van’t Lindenhout intended to live with his orphans on the hand of God. He executed his project, and now his orphan-house at Neerbosch contains 684 orphans, for whom last year he received, besides clothes and victuals, £9,350.

(b) I spoke of work for those who, from a religious point of view, are not sufficiently protected. In this division I place the Sunday-school, which receives among us the greater part of its pupils from those homes in which the parents care little for the salvation of their children. The Dutch Sunday-schools amount in number to about a thousand, with 120,000 pupils taught by some 4,000 teachers. Nor may we pass over the Christian sewing and knitting schools for girls of poor families. We must not forget the popular coffee-houses founded in Amsterdam and other towns, that people may enjoy themselves without drinking spirits; nor the soldiers’ homes in twenty of our five-and-twenty garrisons; nor the Christian lodging-houses for servants at Amsterdam, Rotterdam, the Hague, Utrecht, Harderwyk, and Groningen; nor the lodging-houses for sailors in Amsterdam and Rotterdam; nor the work of evangelization among seamen at Rotterdam, and among the men

employed in constructing our dykes ; nor the labours of the Society for the welfare of the people and the so-called King William's house in Amsterdam ; nor the efforts of the Society for the consecration of the Sunday to give them their Sunday again after God's command ; nor the work among the factory-girls in Amsterdam, at Leiden, Arnhem, Haarlem, and elsewhere. Though much may be left undone, I venture to say that the better part of our nation does its utmost in combating the unchristianizing of our people ; I would also mention the Orange Societies at the Hague, Rotterdam, and Gouda, the purpose of which is to make our people more acquainted with its glorious past ; nor can I pass over in silence the Society of Patrimonium, which, though it has only existed for five years, numbers already 4,000 members, most of them artisans—champions against socialism and communism, which, alas ! are found also in the Netherlands.

(c) When I mention work for those whose spiritual welfare is neglected, I cannot but avow that the labourers are few. Of the 1,600 cures 800 are unoccupied ; of course this enormous number of vacant places greatly increases the number of the spiritually neglected. Dr. Van Dijk, since 1867, has been exerting all his powers to fill up the ranks of Christian schoolmasters, but principally those of our clergy, by training in his institution at Doetinchem, even less wealthy though spiritually-endowed young men ; his endeavours are crowned with great success. Besides, Bibles and tracts are circulated on all sides in order to reach the neglected, local evangelization societies of various kinds do their utmost at the Hague, at Amsterdam, at Rotterdam, &c., whilst many are won by the preaching in the streets. And in addition many societies have been founded to bring the Word of God to those parts of our country where, until now, the ordinary ecclesiastical organizations have brought rather stones than bread.

With a thankful heart I may say that some of these societies have in their service more than a dozen of evangelists ; among these the Confessional Society, the Dutch Evangelical Protestant Society, the Society of Friends of Truth. Other societies restrict their field of labour to certain parts of the country, as the Society of Evangelization in North Brabant and Limburgh, &c.

(d) Last of all we have to speak of our labour among the victims of popular vices, or of those who are very nigh falling their victims. These popular vices which, alas! in the Netherlands too often kill their victims by thousands, are two—drunkenness and debauchery.

By the side of the Temperance Society, the so-called Christian Brotherhood and the Total Abstiners Band labour to combat, in the spirit of the Gospel, the sin of drunkenness. Whilst the strife against debauchery calls again to our minds the name of Mr. Heldring, who was foremost in awakening our nation to the conflict with this evil, Dr. H. Pierson, his successor, happily treads in his footsteps. The so-called Heldring Institutions imitated, though on a small scale, at Groningen, and supported by the kindred institutions in Amsterdam, at Arnhem, the Hague, Rotterdam, Leiden, &c., consist at present at Zettem of :

1. Talitha-Kumi, for girls from six to fifteen years, whose removal from evil surroundings is necessary.
2. Bethel, which takes up girls, from fifteen to twenty years of age, in danger of falling.
3. Steenbeek, an asylum for fallen women.
4. The Magdalena House is for the reception of unmarried women in a first confinement. With these asylums we must mention the Passage House at Hoenderloo, which takes in neglected boys.

Perhaps I have already taken up too much of your time, so I must stop here, though leaving much unmentioned.

Have I said too much in affirming that the Lord has also spoken to the Netherlands, "Awake, ye that are sleeping"? Have I said too much in asserting that the love of the Lord has also called to life reciprocal love in the Netherlands? Members of our Evangelical Alliance, do I ask too much when adding, Do pray with us that the revival in the Netherlands may increase, and grow mighty, that the day be not far for our dear country of which we shall be able to say: "The desert rejoices and blossoms as a rose to the honour of the Lord's name"?

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## Christian Responsibility with regard to Prebailing Immorality.

ADDRESS BY REV. DR. DALTON, OF ST. PETERSBURG.

I HAVE learned with heartfelt joy and approbation that the Evangelical Alliance has incorporated this subject in its programme. I cannot recall to mind at this moment whether this subject has been discussed at former meetings; be this as it may, since the last meeting of the Evangelical Alliance this question has come so much to the front in public life, and is such a topic of conversation, that it imperiously demands a conspicuous place in this assembly. The Evangelical Alliance has fully recognized this claim, she could not do less without being false to her leading principles; for these principles point out to her her Christian field of work, everywhere to open a way for freedom of conscience in the deep evangelical meaning of the word. Freedom of conscience is not only interfered with when constraint is placed upon our holy faith, the most precious possession of mankind, but also when men seek to hold in sinful bondage a life which should be sanctified by God's commandments, the ripened fruit of faith. There are, however, no worse fetters for a conscience intended for sanctification than those which are placed on the unhappy victim in the dark haunts of this vice, and from the depth of their prison-house comes a heart-rending cry for deliverance from these fearful bonds. No other vice has understood so well as this (the shameless breaking of the seventh commandment) to make use of the cowardly indifference of outsiders to erect a strong wall round itself under the pretence that it is a question of a "necessary evil." The expression is a verbal absurdity. The two words taken together are something like the expression "wet fire," though, like a conjuring word, they make an impression on shallow thinkers. What however hides itself under this form of words as much dishonours the man as it degrades the woman. How much support has this immoral and deceptive representation given to this vice; it has paralyzed the arm of the State as the guardian of God's commandments, and given the

vice a legal standing, against which we now see the awakened conscience of Christendom protesting, and not altogether without result. If this crime really is a "necessary evil," as it is said to be, then follows the necessary but erroneous conclusion, from this utterly false premise, that it is not the duty of the State to deal directly with the evil, but only as far as possible to limit its evil consequences. Thus men came to the fearful conclusion not to proceed inexorably against this vice, but to regulate it. They thought it well to act leniently, and did not consider that through all such State regulations the right ideas and consciences of the people are poisoned to the very core.

The Church should impress on boys and girls that the commandment, "Thou shalt not commit adultery," is equally important as "Thou shalt not kill," "Thou shalt not steal." Hardly, however, have the young people been confirmed and begun life for themselves, than the State shows them, by its arrangements for the regulation of this crime, that it opposes to the Divine "Thou shalt not," its own "Thou must," as adultery and unchastity are "necessary evils." Yes, the State with fatherly care arranges that the man may do, with as little risk to himself as possible, the "necessary evil" that he must do. The compulsory examination of the unfortunate women forms the protection against the hurtful consequences of this "necessary evil," and offers the greatest security in the breaking of God's commandments. Thus thousands are urged on in the whirlpool of these confused reasonings as if offered for sale, whilst other thousands stand with folded arms and look on their now unavoidable fate. For the true Christian and philanthropist what a horrible, what a demoniacal spectacle! The fatal proceeding of regulating vice has deadened the religious feeling and deeply wounded the sense of right in the people, and through that made the strongest pillars of the State totter.

Immediately before the eyes of the police a slave-market has been opened in the nineteenth century, more horrifying in its dealings than the black slave trade in Africa. A trade is carried on in human beings just as in any other goods (and they are our sisters, and remain so even if they must be reckoned amongst the fallen daughters of our Church and people), and the unhappy victims are

sold from one place to another like lifeless chattels. The business will of necessity put forth new shoots as long as the root is not exterminated.

What will defenders of the "necessary evil" bring forward against such cases as the following which a doctor in Switzerland relates as having happened? In the course of his practice he had explained to a young lad that he, as a physician, knew nothing of any necessary breaking of God's commandments, but that keeping the body pure from unholy lusts contributed to health; but then his companions insisted that the State could not possibly allow officers to regulate it if it were not a necessary evil. The youth, confused by their sophisms, fell into the sin of unchastity, and then, reproached by his conscience, killed himself in a fit of despair. A most decided protest must be made against such injury to the conscience, as every regulation of a crime by the State must occasion. Away then with those deceivers who frighten the timid, and represent that such a struggle with unclean elements is not befitting for the Church and her representatives! And what better struggle than that against the wicked who wish to change what God has prohibited into a necessary law! The Christian Church is not a vestal virgin who draws back shyly from every contact with the world from fear of spotting her white garment. We esteem her highly, and look upon her as the true mother who lovingly bends over her sick children, and does not draw back disgusted at their wounds and sores, and stands not afar off even if she knows that she will carry the traces of such unselfish actions on her garments.

The Evangelical Alliance by introducing this subject into its programme has shown that it wishes to walk in the steps of this pitiful mother, and for this courageous proceeding it is worthy of our most heartfelt thanks.

This is an important step in the right direction, but only one which must be followed by others in order to attain the wished-for object. These other steps will be expected from us the members of the Evangelical Alliance, and particularly in the places where God has appointed us to live and work; there, so it seems to me, we should establish societies of men who are prepared to

enter into the struggle openly and fearlessly, and who will in an earnest and holy spirit in some measure give bodily form to the outraged conscience of their neighbourhood against the shameless carrying on of this sin, and who will show a determined front against this evil which, like an incurable cancer, is bringing our people and Churches nigh unto destruction and death.

Such a society was a few months ago established in St. Petersburg with the ready sanction of the authorities. In the choice of men our aim was to include those of various callings in life without regard to their form of religion or nationality; men whose social position commands respect, so that their proposals cannot be passed over with indifference. We have in our society members of the Evangelical, Russian, and Roman Churches. Germans and Russians willingly join hand in hand to avert the fearful destructive evil. Amongst the members is the Director of the Female School under the patronage of the Empress, an Adjutant-General of the Emperor, the former Minister of Justice, the Rector of the University, a professor of police law, the Civil Governor of the capital, the present and former physician to the Emperor, several doctors in influential positions, and two clergymen. Such a society stands like a rock in its neighbourhood, a watch-tower against which the foaming waves beat in vain, and a direction-post for those driven hither and thither by the waves of temptation.

There are many kinds of work which in carrying out of its mission such a society must ever have before its eyes. Let me name a few. In the first place, I would point to arrangements for addresses in which attention may be drawn to the wide-reaching nature of this question in plain, manly, solemn words; but these addresses should be only given by men to men and youths. I cannot warn earnestly enough against the discussion of this subject in public by women, or even by men in mixed assemblies. In German countries, thank God, such a strict warning is not necessary, because in wide circles remonstrances would be made against such a violation of modest feeling. There are matters on which with us a good man cannot touch on before his wife, nor a son before his mother, nor the anxious mother before her own child; how much less fitting is it in the mouth of a woman



before a mixed public assembly? People will find fault with me for having until now avoided every such meeting, and so shrunk from the duty of forming a judgment as the result of my own inquiries and experiences. I must submit to the reproach, and still it does not weigh so heavily on me as to overcome this inward repugnance. They point to the undeniably successful efforts of Mrs. Butler, the noble, pious, clergyman's wife, contending in the forefront of the battle. Certainly I should be the last to depreciate the great services rendered by this heroic woman. I acknowledge willingly that I received such edification and encouragement not to grow weary in the struggle against this evil from many of her publications that I am bound heartily to thank her; and yet this, and it may be similar exceptions, only strengthen my rule on the old principle, because it shows me how many and peculiar gifts a woman chosen by God must have before she ventures to break through the prescribed bounds. Even in the choice of men much caution is necessary; only holy people should be selected to whom it is an effort to speak on a subject over which they would gladly draw a veil, but who, for the sake of their suffering brothers and sisters, speak when they would rather be silent. If the address does not breathe such a pure and holy spirit, more harm is often done than good; it has the effect, perhaps quite unintentionally, of blunting instead of sharpening the conscience—for the conscience is from God, and must be handled reverently. It is necessary to speak of this danger in time and protect one's self from it, particularly as now that the movement has gathered such strength numbers of both fit and unfit persons may be expected to offer to give their opinion in public. A truth which cannot be too much insisted on in these addresses is that unchaste men and unchaste women are equally sinful before God and man.

The unequal judgment of the same sin, when people receive a sinful man in society, whilst a woman for the same sin is excluded, contributes in the greatest degree to confusion of ideas and corruption of morals, and the man accustoms himself to consider his sin as trifling and lulls his conscience into false security.

As a further field of action for such a society I would point out the maintenance of a warfare against all sorts of immoral literature,

art, and advertisements. Here there must be no truce, no cowardly shyness which would rather be still than engage in the conflict, and would be contented that this should be left to the censorship of the police. If I see the thief I collar him, and do not wait till the tardy policeman has come to do so. If a fire breaks out in my house I do not look on quietly till the fire-engine arrives, but try myself to do what I can to put it out. Perhaps the next generation will hardly be able to believe what sort of plays the present one has sat to admire night after night; what novels they have applauded in which genius has degraded itself into giving support to the most repulsive immorality; what photographs are offered in art shops, and even put in many shop windows to incite immature youth to the breaking of God's commandments. And all this with the greatest boldness, as if such violation of moral feeling was a matter of course; as if restraining the immoral trade did not properly devolve on the authorities in these modern times. What advertisements come before the eyes of him who travels through many countries and keeps his eyes open! and in the last sheet of the newspaper how they reflect the life of the people! For a long time it was impossible to read the advertisements which week by week a well-known advertiser had the audacity to put before the eyes of the German people, partly by this means amassing an almost princely fortune. I have also found advertisements in the most widely read newspapers of France and Austria in which young men of pleasure seek a female travelling companion for two or three months; others in which the arrival of fresh human merchandise is announced with descriptions and addresses; together with numerous references to the means of avoiding contagion, or of curing disease without interfering with the usual habits of life. The mischief thus occasioned is impossible to estimate, and it is deeply painful to compare the trouble a State and people give themselves to ward off the scourge of the cholera from entering their country, with the incomprehensible shortsightedness and carelessness with which they allow the fearful scourge of immorality to rage at will in the heart of the land.

Further, I should urge such an association to place themselves in

touch with all the praiseworthy efforts made in our days to open up to the ever-increasing number of women who are obliged to gain their own living new and morally womanly callings. To press these poor girls into all sorts of trades, even into such as are only fit for men's heads and hands, is a sickly, unchristian impulse, which by increasing the number of those who fail in life ultimately promotes the evil of unchastity by calling women out of their proper sphere.

Hand in hand with the endeavour to co-operate with these societies should be united the effort to assist by word and deed the other excellent societies which with truly Christian love seek to rescue the fallen. This is not the place to go into particulars ; only one question I should like to ask and also to answer. Hast thou no work for woman in this difficult and troublesome business ? Oh yes, assuredly, we need her help very much ; the helper whom the Lord has placed by our side as an indispensable fellow-worker, but we cannot call it help when they do our share of the work instead of their own. Oh that both man and woman would fulfil their task with faithful conscientious earnestness as before God ! What a field of Christian labour is opened to the pious woman in the home life ! She, as priestess of the Lord, should control in chaste restraint all the members of her household, and ward off, in a pious, quiet life, every breath of the impure spirit, which, in our days, seems to threaten to penetrate through the rifts and joints of even a well-built house and affect the sons and daughters, the men-servants and maids. If the Lord gives her time, her motherly rule can do still more in the cause of modesty and virtue. How many young girls are unprotected in our large towns, exposed in the struggle for existence with miserably poor earnings to every kind of temptation ! Without a mother, without a friend, a girl is doubly an orphan and friendless. Let the pious woman become a mother to such, draw them to her sympathizing heart, and open to them a Christian home, without which a woman falls much quicker into misery than a man, who is called to a life of conflict.

If even this wider sphere of action appears to one or the other too restricted to satisfy her longing to save what is lost, let her hear in the cry of her lost sisters the voice of the Lord, and follow it in

His name ; let our lady fellow-workers encourage and prepare one another for such work.

Only one more remark. Let us not separate without making a solemn vow in God's name, to bind up the heavy wounds from which our people in all places are suffering. God calls us to such Samaritan work. It is a precious thing for man to know in the midst of his work that God wills it. Such a knowledge saves him from loss of courage and want of heart when the wished-for object threatens to vanish in the distance. The issue is in God's hands, therefore it need not disturb our joy in the work. The Lord only requires from us that we should always prove ourselves faithful in the work allotted to us. Of this we are convinced, that with the greatest success we can no more banish vice from this earth than the medical science can make sickness impossible. The doctor employs all his skill and knowledge on the cure of a sick person, and is thankful and joyful when his art succeeds in restoring health to the sufferer, or in lessening or removing hurtful influences. The Lord, in whose service we are, says of Himself, "I am thy physician." As His followers we stand faithfully in the place of suffering, and rejoice with the Lord when a brother or sister who was dead, is alive again ; who was lost, is found. We know the worth of a single immortal soul, and know what it means when it is saved by God's grace. We are met together for mutual counsel as members of the Evangelical Alliance ; and though belonging to different countries and different confessions, yet we are one in striving to build on the one foundation of which God Himself has laid the chief corner-stone, so that the kingdom of God may be advanced on earth.

Each member of this communion should feel bound to employ all his talents for the protection and welfare of the other members. In earnest consciousness of duty, let us join hands over this important business before we separate. May God give His blessing, so that when we return to the widely distant places, where our homes and work are situated, we shall take up this work with fresh strength, not hesitating because here and there we have not yet found fellow-workers, but strengthened and confirmed in the lofty thought that the Evangelical Alliance is around us in our narrow

circle. The Alliance has had the courage to take up this divinely appointed struggle, and has here unfurled its banner to give freedom to the fettered conscience, and to break the terrible bonds in which such countless numbers of the lost sons and daughters of our people are held.

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### Christian Work in Austria.

ADDRESS BY PASTOR AUG. KOTCHY, OF UPPER AUSTRIA.

THE first of all the charitable institutions of Protestant Austria is the Gustavus Adolphus Society. Its activity extends to every diocese and parish. Our Church, it is true, receives far more from this institution than it contributes to it. From the time of its formation the Society has shown much kindly feeling for the scattered Protestants of Austria. But since it has become possible for Austria to take an active part in the Society, its co-operation has been so large, when the number of Protestants is considered, and also the fact that they have to maintain their own churches, that it has assumed quite a prominent place. True, the larger portion of the contributions come back to us; still this exchange in giving is a carrying out of the precepts, "By love serve one another," and "let us do good unto all men, especially unto them who are of the household of faith." Nevertheless, much yet remains to be done, as without the help of the Society many communities could not exist, and many necessary building operations could not be carried through. One important contributor is "the Lord's treasury" (*Gotteskasten*), which exists in several Lutheran Churches in Hanover, Bavaria, and Mecklenburg, and is devoted to the support of Lutheran Churches. In Austria its benefits are mainly bestowed on Bohemia and Moravia, and also among the Slovaks. It supports also several theological students. By its means the Luther Institute (*Lutherstift*), at Königgratz in Bohemia, was called into existence and endowed, its object being to receive Bohemian youths and give them religious training while they are studying in the secondary schools of the town. It was formed on the occasion of the Luther celebration. Senior Lang has in-

cluded it in his district, and the various parishes contribute to it. It is of great importance that the pupils at the higher schools should not, as formerly, spend the years when character is being formed in Catholic boarding-houses, apart from all Protestant influence. Two similar establishments have long existed in Silesia, at Teschen, and Bielitz, and another was lately formed in Moravia. In Upper Austria the need of such a home has long been felt. Many Germans from the Fatherland would gladly withdraw their sons from Catholic institutions, but alas! there seems no likelihood at present of any such provision being made.

On the other hand, the Inner Mission—the first of its kind in Austria—finds large scope for its activity in this district. And the spot which it has chosen as its centre is none other than Gallnenkirchen, near Linz, so well known in connection with the labours of Martin Boos. I must not stay to relate the doings of this remarkable man, or the troubles he had to endure. Suffice it to say, that in 1871 a Protestant congregation sprang up in Gallnenkirchen, and in Pastor Schwarz found a minister who, for Christ's sake, gave up his church at Görz in order to become the shepherd of the little flock that remained faithful; and in the singular providence of God, the very building where the people had been so shamefully treated, and had suffered or been threatened with punishment, has become their own house of prayer. This house is the birth-place of the Inner Mission, and in several of the rooms a small Deaconesses' Institute has been formed. At present there are eight sisters with an hospital and infirmary. An orphanage and a reformatory exist in the neighbouring village of Weckersdorf, and also a shop for the sale of religious literature. In fact, the place is a refuge for afflicted and distressed persons, not only from Upper Austria, but also from neighbouring provinces. There is a branch establishment in Vienna, and three deaconesses are busy at work there attending to the sick and the poor. This was opened in 1881 through the exertions of Pastor D. Zimmermann.

During the ten years of its existence the Lord has blessed and extended the work at Gallnenkirchen. The church is small, numbering only 170 souls, who live scattered in far distant places. Indeed, the whole district of Upper Austria, including the Duchy

of Salzburg and the Tyrol, is small, containing as it does only 17,000 souls; but as persons come to the institution from other districts, its friends are not confined to this one.

There are a few sisters from Kaiserswerth working at Budapest, in Hungary, but there is no other deaconesses' institution in Austria.

On the other hand, there are several institutions for the training of orphans and neglected children. One such exists at Godsern, near Ischl, but it also receives weakly children, and has an infant school for the benefit of the large Protestant community there. It is conducted by the pastor's wife.

In Carinthia Pastor Schwarz, a brother of the Senior at Gallnenkirchen, founded three years since a refuge for poor children at Feldkirehen. As drunkenness is very common in Carinthia, and illegitimate children are very numerous, this noble-hearted man was led to undertake this work of rescuing some of these poor little ones with a view of leading them to the true children's friend, the Lord Jesus Christ.

Countess La Tour has opened a similar institution at her château of Russicz, near Cormonz, in Istria. The children admitted are mostly Catholics, as there are very few Protestants in that region. Her object is to train these utterly forsaken girls for a life of usefulness. But she has had to endure the most hateful attacks from the Catholic party, although she had Catholic instruction imparted. Still she has persevered, and the blessing of the Lord rests on her work.

Much easier is the task of the institutions which take in only Protestant children. Such an one, under most able direction, is established at Vienna, and possesses a house of its own. At Gratz, also, the capital of Steiermark, it has another house. Pastor Janik, of Ustron, in Silesia, is seeking to form a similar institution in order to bestow thorough care on the children. At first he collected money for the education of poor children to prevent their falling into the hands of the Catholic institutes, the chief business of which is proselytism.

Senior Schubert \* maintains a Training Institution for Girls at

\* Since this address was delivered Pastor Schubert has been called away to his rest.

Krabschitz, in Bohemia, but this is of a different character, as pastors' and teachers' daughters are trained there. There are several Ladies' Societies for benevolent objects in most of the large town parishes, and in Vienna there are three such. One of them follows in the footsteps of Dorcas, and has been working for eight years. Another is connected with the Gustavus Adolphus Society, and, like its sister societies elsewhere, works for the benefit of pastors' and teachers' widows and orphans, and also for children's institutes, and for church adornment and for Christmas gifts. The third attends to the poor, as do most of the Ladies' Societies elsewhere.

I cannot be expected to enumerate all the beneficent societies in the nine districts. Each has its fund for the widows of pastors and teachers. That of Upper Austria has a fund for the support of aged teachers, another for the help of pupil teachers, and one recently formed for theological students. The poor in many parishes are provided for partly from regular funds and partly from contributions.

It must freely be confessed that many branches of Inner Mission work have not yet been attempted. The necessity of caring for the very existence of the church and the school, and gathering up for this purpose the contributions of the small and mostly poor congregations, leaves but little opportunity for attending to other matters of less pressing urgency. (If the congregations of other lands contributed for the support of their churches as do those of Austria, they would be better provided for than they are.) Our Church—I am leaving Hungary out of view—scattered over a vast area, speaking many languages, and divided into several confessions, finds it very difficult to carry on large benevolent operations in common. And then we must not conceal the fact that while contributions are to be obtained for benevolent objects, very little interest is felt in the purely Evangelical labours of the Inner Mission; while amongst others the importance of such work is but little understood, and but scant sympathy is felt with self-sacrificing Mary and active Martha.

But I can testify that some progress is manifest in regard to the meaning of mission-effort, and in the willingness to take part in it.



This is highly necessary. For in our Church how much scope exists for work of all kinds ! How many gaps have to be filled up ; how much has to be rebuilt which has been destroyed ! What is about to die must be strengthened ; the scattered members must be gathered together ; by word and book the Gospel must be offered to them ; the wretched must be attracted home—but why should I attempt to describe the sphere of the Inner Mission ? *You* understand it. But among a scattered people such as we are charitable institutions grounded in faith are both a defence of our religion and a testimony to its power, which are better understood by the world than the mere proclamation of the Word. Hence the importance of such modes of operation.

In Upper Austria we have often seen this in connection with the work of our Society, and also by the difficulties and troubles which the Catholic bishop at Linz has caused us.

But is no direct work done among the Catholics ? Oh yes. We admit Catholics to our infirmary, but they are not allowed to remain, for fear of their becoming Protestants. As in Catholic hospitals the sisters always try to win over the Protestants, so it is thought that we must pursue a similar course. A Protestant infirmary is talked of at Feschen in Silesia.

In fact, the Protestant Church has too much to do to succour its own members to be able to do much in the way of neighbourly love in connection with the members of other confessions. Certainly a work is pursued—that of Bible circulation—and here much love is shown to Catholic Christians in the offering to them of the Book of books. The depôts of religious literature in our large towns, supported by foreign societies, offer an opportunity to Catholics of becoming acquainted with Protestant writings, while the preachers of various denominations seek to present the Gospel to them by word and by book.

In Bohemia there is also a Comenins Society which seeks to circulate good Christian literature, partly original Bohemian and partly that of other languages translated into Bohemian ; but it has given its attention more to the Protestant population than to a directly Evangelistic work. The Book Depôt of our Upper Austrian Society serves the same object, but it would willingly, if the means

were at command, send out a colporteur to scatter the good seed of the kingdom among the Catholic population. Still the occasion for such activity is not wholly wanting. Much might be done by a "good conversation" in Christ on the part of Protestants, to destroy the notion entertained respecting them as heretics and evildoers, and to create among Catholics a desire for "the sincere milk of the Word."

The work of Foreign Missions is not wholly neglected among us. Among the Reformed Churches contributions are gathered up and sent to the Basle Missionary Society; and the attempt is made by means of missionary meetings and missionary journals and by the occasional visit of a missionary to quicken the people's interest in this branch of Christian work. During the last twenty years the Lutheran Churches have been roused to participate in the work, but their contributions are sent to the Leipzig Missionary Society.

The *Evangelische Vereinsblatt aus Oberoesterreich* is a monthly journal (costs about 1s. 8d. per annum by post) destined to make known the doings of the Inner Mission in its various branches in other lands, and latterly its programme has been widened so as to include the treatment of Church questions from a thoroughly Evangelical point of view. It also contains news of the churches and of missions to the heathen, and articles for edification. This paper is edited by myself as Secretary of the Society, and for the benefit of its institutions. The Lutheran Czech paper *Evanjelický Cirkevník*, and the Reformed papers *Evanjelická Listy* are also Evangelical in tone and spirit.

It is not a part of my task to describe the various tendencies prevalent in the Protestant Churches of Austria. And, in fact, since the Basle gathering, when a picture was given of the state of things amongst us, no change has taken place. But I may say that the way in which the Luther Jubilee was celebrated among us was an eloquent testimony to the real fidelity with which our Protestant communities cling to the blessings of the Reformation; while the contributions made to our various institutions proclaimed our gratitude to God for maintaining His Gospel amongst us, and for blessing us with such manifold blessings.

Yes, the precious Word of our God and Saviour is the best jewel

we possess. This it is which brings us into communion with each other, as we have been during the last few days, to the great refreshment of our souls. Remember, I pray you, the Protestants of Austria, and may the Lord, who is "rich unto all who call upon Him," remember the whole of Christendom for good. May He sanctify us through His truth; "His Word is truth."

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### Seamen's Missions.

ADDRESS BY PASTOR STORJOHANN, OF CHRISTIANIA.

PASTOR STORJOHANN, of Christiania, gave an interesting account of Seamen's Missions among the Scandinavian nations. He had learned, when himself a sailors' missionary in Scotland, to feel deep sympathy with this field of the Inner Mission. He had been led to enter upon this work by a visit to Newcastle, where he met the late venerable George Scott, of the Methodist Church, whose labours in connection with the revival of religion in Sweden, succeeding the efforts of Rosenius and others, were well known. He gave statistics of the progress of the mission among sailors in all the Scandinavian ports, and showed how important the work was, as the sailors of the Scandinavian nations understand each other's language. At a meeting lately held in Bergen, in the west of Norway, the most interesting results were shown to have resulted from the Norwegian Mission among sailors. There was an increase of chapels in all the northern ports. The work was important as bearing upon Roman Catholic sailors, who might well present a field for such labour where the missionary was not sufficiently employed among seamen of the Protestant faith. As indicating the immense importance of this field of labour, it was calculated that there were 858,000 German sailors, and of the other nations in proportion. He awakened great interest by saying that he had specially come to bear testimony to the frightful evils of the crimping system. Strenuous efforts to grapple with this evil had in America diminished it by one-half; but he earnestly pleaded for the creation of an international law, and was willing for that

purpose to go, if he could find it possible, either to England or America. He did not consider that any subject had come before the Alliance that was of more practical importance.

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### **PUBLIC MEETING, FRIDAY EVENING.**

*REV. DR. CAIRNS, OF EDINBURGH, PRESIDED.*

DR. CAIRNS addressed the meeting in Danish to the following effect:

As I am a Scotsman, and the Alliance had its origin in Scotland, I may be allowed to recall something of its history. In July, 1848, there was held in Edinburgh a commemoration of the Bicentenary of the Westminster Assembly. Amongst other speakers, my own teacher in theology, and predecessor in the ministry, the Rev. Dr. Robert Balmer, of Berwick-on-Tweed, spoke on Christian Union, taking for his text Phil. iii. 15. I remember the occasion, as I was myself present. The address of Dr. Balmer made a great impression on John Henderson, of Glasgow, a well-known Christian merchant, who conceived the idea of offering a prize for an essay on "Christian Union." He mentioned the subject to his friend and minister, the Rev. Dr. David King, of the same city, who advised him rather to get various writers to write in one volume, as this would give more visible appearance of unity. This was done, and in one of the essays a suggestion was made that a great world-wide society should be formed for the promotion of Christian union. John Henderson and David King laboured together to realize the idea; the latter writing the appeal to hold the first meeting in Liverpool in 1845, and travelling over Scotland and England to awaken interest in the subject. Leading men of all Churches, in the Old World and in the New, attended; and in London, in 1846, the Alliance was definitely formed. Such was the beginning of a great work, which, like most other great works in the kingdom of God, went even beyond the hopes of its first promoters. The Alliance has two ends—the defence of truth, and the promotion of union. These are summed up with equal beauty

and force in the Bible words, especially as translated in Danish : "He that is not with Me is against Me"—"He that is not against us is on our part." Nor has the Alliance confined itself to witnessing for Christian doctrine, but has in all its meetings promoted practical morality. I can attest this in regard to the general meetings in London, Paris, Berlin, and Geneva, all of which I have attended ; and it is equally true of those in Amsterdam, New York, and Basle, at which I have not been able to be present. Hence this evening will be considered the subject of Intemperance, which no one can deny to be of a truly practical character. Some may not agree with me, but I have been a total abstainer for twenty years.

I cannot conclude without thanking the people of Copenhagen for their truly Christian hospitality. I pray that God may bless Denmark, the Royal Family, and the whole body of the people ; and that all who have been at the meetings, from the highest to the lowest, may experience the fulfilment of the Divine promise—"Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."

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### *The War against Intemperance.*

ADDRESS BY DR. RINDFLEISCH-GISCHEKEN.

BRETHREN and sisters, beloved in the Lord, permit me to call your attention to a matter of infinite importance for the advancement of the kingdom of God.

The curse of drunkenness permeates all society, and it is the duty of every Christian, and of every man, whether Christian or not, to combat the demon. As is well known, the crusade against drink first began in free America about fifty years ago, and it will ever be memorable in history. Thence it was introduced into Europe by Pastor Baird, of Boston, who came over in 1837 at the request of his majesty, King Frederick William III of Prussia.

The first efforts to put down the evil took the form of temperance associations, but these in time became abstinence societies, for

abstinence is an absolute and decisive measure, but temperance only a half measure. In England and America total abstinence has become popular, and thousands from all classes have joined this movement. It was with great pleasure that I witnessed at the Crystal Palace the fiftieth jubilee of the English total abstinence society. But we in Germany do not go so far as to advocate abstinence from wine and beer, for we find no authority in revelation for so doing.

In Germany, since the year 1848, the abstinence movement has been carried on by pastors and laymen; and last year all the existing temperance associations of Germany, under the Divine blessing, united to form the "Central Union of the German Evangelical Christian Abstinence Societies."

This union, as an Evangelical one, confesses its impotence to achieve anything without the leadership of Christ, who, to the honour and glory of God, presides as Head of all Christian union; and whose office it is, as our Leader and Helper, to destroy the works of the devil. It is love to Him and the brethren which impels us to be up and doing in this crusade; it is love which exclaims with God, the source of love: "I have seen the affliction of My people, and have come down to deliver them." And in this crusade, the victory that overcometh is our faith which, if like a grain of mustard seed, shall in the power of God remove mountains of difficulties.

The organ of the abstinence unions is the quarterly periodical, the *Central Blatt*, founded by Dr. Wald, of Königsberg, and continued after his decease at his special desire by myself. It is to be published monthly from January, 1885. Pamphlets and tracts, too, further the work of the Central Union. Those who give up drinking, and, in the name of the Holy Trinity, shake hands as abstainers, are received into the union; prayer for the maintenance of their vows being urged upon them. Those who break their vows have their names struck off the lists of membership. The Abstinence Union seeks to reach the young about to be confirmed, and, through the teachers, the young in schools. It can be distributed at the cost of the school fund. Abstinence lectures are also delivered in connection with churches every

second month, and in Berlin at every monthly meeting a sermon is preached.

There is also an annual festival held in the various towns consecutively. Sermons and reports are delivered, and collections made for the cause. In Stettin, members of the union take the sacrament on such occasions.

Travelling preachers too awaken interest in the cause, call upon churches in the different towns to form unions, seek to appoint agents, and distribute pamphlets. Deputations are sent to international congresses: thus in 1880 I went to Brussels, and two years ago I myself attended the Exeter Hall (London) Conferences and spoke; and it is a source of great joy to me to appear before you on behalf of our cause to bear witness to it here, to you friends from all countries, and to ask your succour and your prayers. The Abstinence Union also endeavours to influence the authorities and police for the enforcing of the laws as to drink. Thus in the district of Danzig it has been possible to secure the hanging up in inns of notices pointing out the laws bearing on this subject.

The societies are also in close connection with the asylums for inebriates; as, for instance, with that at Lintorf, near Düsseldorf, for upper and lower classes, where foreigners too seek recovery; and that in the neighbourhood of Hamburg, under Baron von Oerter and Pastor Ninck. The visiting of homes, young men's associations, and the founding of coffee- and tea-houses, is also part of the programme of the union. There are, however, many coffee-palaces due to private enterprise in Berlin, Danzig, Memel, Bremen, &c.

Side by side with the Central Union is to be found the "German Association against the Abuse of Spirituous Drinks;" disclaiming all religious motives as the ground of its action. This association has also founded some coffee-houses. It too seeks the co-operation of the legislature. In circles far and wide, by its means the conviction is spreading that the evil must be remedied; but how much can be effected by the principle of temperance alone is yet to be seen.

In Switzerland energetic societies have recently been established, as in Berne, in Geneva, and in Neuchâtel, and have adopted the principle of abstention also from beer and wine.

Unions and associations, however, cannot alone deal with this great evil, and the question arises, What can the Church do to stem the current of intemperance ?

Our German unions therefore seek the support of the Church, and of ecclesiastical periodicals ; and synods have been induced to take up this question, and to petition the Government to adopt measures and to enact laws affecting the drink traffic. And this year, in the synods of East and West Russia, consideration will be given to the question, How far can ecclesiastical support be accorded to the various endeavours of the present times to combat intemperance, and what can district synods in particular do ?

This question I have sought to answer as follows—

1. As in these days intemperance is gaining ground, and the victims thereof, and the crimes resulting therefrom go on increasing, hindering the extension of the kingdom of God, especially amongst the humbler classes, and bringing about their ruin—it is the duty of the Church and of Church synods to come to the aid of the various associations that seek to do away with this evil.

2. Synods can, by decrees and circulars, draw the attention of parishes and pastors to the importance of the battle with intemperance, and to the necessity of being ever on the watch to impede the progress of this evil ; as, indeed, the Ecclesiastical Council of Berlin did, by decree of June 30, 1863 : and, as by decree of the Consistorium for East and West Russia, of May 2, 1858, previously has done, recommending the principles of abstinence to the pastors and elders of the churches.

3. Pastors and churchwardens are also to be invited to form provincial branch abstinence societies, and to hold in connection with them, monthly lectures or public addresses. Frequent warnings from the pulpit are not to be neglected, the only way of salvation from this evil through repentance and faith in the Saviour is to be pointed out, and an appeal made to abstain from spirituous drinks entirely, and to take other drinks in moderation. Candidates for confirmation are to be exhorted to become and to promise to be abstainers. It is of great moment that the young should not form the habit of drinking, and parents should be warned against giving their children drink.



4. Notorious drinkers, after repeated warning, are to be subjected to Church discipline. By indulgence they render themselves incapable of acting as godparents, or of caring for the training of the young; they are also to be refused the sacrament of the eucharist, until they have given proof of amendment. They also eventually are to lose their electoral rights as Church members.

Prayer too is to be offered up in the churches for deliverance from the curse of drink, and special prayers to that effect are to be introduced into the liturgy; and, in the New Year week of universal supplications, set apart by the Evangelical Alliance, the cause of temperance is to be especially remembered before the throne of God.

5. Periodicals and pamphlets bearing upon the subject are to be frequently distributed in the parishes. By decree of the Minister of Public Worship, the *Central Blatt* may be purchased out of the school fund, and from the office of this organ of the union tracts may be procured.

6. Teachers are to be won for the cause, and urged to press upon the young the dangers of yielding to drink.

7. District Synods, too, may make the cause one for special deliberation, and direct the attention of congregations to its importance, may address petitions to the authorities for the withdrawal of public-house licenses, and for raising the rate of licenses, for the better controlling of the same, for stricter laws affecting the drink traffic, for refusing the recognition of debts made in inns, and, finally, for non-toleration of the plea of drunkenness as a palliative or excuse for crime.

8. Synodical sermons too should be delivered on the subject, and the officials of the Synod and as many members as possible should be present. It was by special sermons that the Jesuits obtained such an influence in the Roman Catholic Church. District Synods too should be empowered to use the funds of the Inner Mission for the furtherance of the cause. Indeed much more should be done by free-will offering in Germany towards prosecuting the temperance movement on a Christian basis.

We have next to consider the question, What can the State do to stem the evil of intemperance? In reply—

(1) The first measure to be taken is the calling together of an international congress.

Leopold, King of Belgium, called together an international congress to consider this question in 1880, after that in 1878 at Paris, during the Exhibition, the alcoholic question had been already discussed by an international assembly. Other similar congresses should be convoked, and authorized representatives of all States should attend, in order to bring about systematic and united action for the abolition of the curse of intemperance, so detrimental to the welfare of States.

To what purpose shall the State raise money by taxes on spirits, if it must disburse it all on workhouses and prisons, in which to house the victims of the spirits it has taxed ?

(2) As long as the present system of selling spirits in taverns exists, the taxes on spirits should be greatly augmented in order that the price of spirits may be too high for their purchase by the poorer classes, who would thus be obliged to drink less spirits, and to try less expensive and less injurious drinks.

(8) Licenses too should be given only to reliable people. The sale of spirits should be effected by people having no interest in the result, but who would have to pay over the proceeds to the State, they being engaged in some other remunerative traffic on their own account. Inns or taverns should exist only in the proportion of one to every 2,000 persons. That an energetic Government can do much to lessen the multiplying of places for drink traffic was shown in the year 1855 in Prussia, when in twenty-three Government districts, a reduction was made in the number of inns to the extent of 1,718. But since 1869, the number of inns and taverns has increased, being in 1869, 149,945, and in 1880, 165,640, or in the proportion of one tavern to 164 persons !

Licenses should be withdrawn as a consequence of the infringement of the regulations as to selling on credit, serving notorious drunkards or those in a state of intoxication or children under age, or keeping open after the proper hours. A law should be enforced too for closing public-houses from the Saturday evening to the Monday morning, that the people on the day of rest may not be degraded to a day of drinking.

The sale of spirits at railway bar-rooms should be prohibited, as dangerous to travellers and to servants of the railway companies. How often does one see passengers treating stoker and engine-driver at the stations !

The tavern-keeper ought to be required to provide food and other kinds of drinks (as tea and coffee) in order that the customer shall not be obliged to make use of spirits, and from such wine-shops spirits should be entirely excluded.

The police should see to it that the laws and regulations affecting the drink traffic are kept hung up in the place assigned for this purpose, and withdrawal of license should follow neglect of this regulation.

Debts incurred for drink ought not to be recoverable at law, and habitual drunkards should be put under police supervision as dangerous characters.

In workhouses spirits should be prohibited, and should not even be purchasable by the inmates. Habitual drunkards, having no home or responsible person to care for them, should be kept in restraint in asylums for inebriates, such as exist in England and America.

In contracts for building or other enterprises, it should be stipulated, that only abstainers from spirits would be employed. The great monument in the Teutoburger Forest was built on this principle. The magistrates of Osnabrück and Frankfurt-on-the-Main have laid down this principle in making contracts.

The Government can also make the moral teaching of abstinence obligatory as part of school instruction, and can enforce the introduction into school reading-books of chapters bearing there-upon.

Drunkenness must be considered an aggravation of guilt in crime rather than a palliation thereof considering that criminals knowingly make themselves drunk in order to escape punishment.

Best of all were an international agreement that alcohol should be sold only for medicinal or technical purposes on presentation of medical or official orders. This was done in 1851, in the state of Maine (U.S.A.), and there was accordingly a noticeable decrease in crime and poverty.

It is well known that in epidemics, such as the cholera, drunkards are the first to be carried off. Doctors ought therefore to make it their conscientious duty to dissuade from the use of brandy and other spirits, and ought never to prescribe it except in very exceptional cases and in small doses; and only then when other means have been ineffectual.

The *German Navy Gazette* declares brandy to be unnecessary for diet, and says it is injurious in all climates. North Pole explorers have done without alcohol, and thousands of English and American sailors manage to live without it. Doctors should send drunkards to the clergy, in order that they be urged as before God to abandon the use of strong drink and may receive religious and moral strengthening.

In conclusion, this great evil can only be overcome by the united efforts of all classes in the State and the Church, and these united efforts should be international—yes, all races should unite to rid themselves of this element of destruction to the health and wealth of the people. But it is only through, and with Christ and the Gospel, that the victory can be won. And the pentecostal Spirit must be first poured out from above, according to the promise: “I will pour out My Spirit upon all flesh.” By this Spirit self-indulgence and intemperance will be overcome.

In the power of this Spirit let us go forth to combat and to encourage one another, looking unto Jesus, the Author and Finisher of our faith, who is mighty to destroy the work of Satan, and whose word has gone forth: “He that is not with Me is against Me, and he that gathereth not with Me, scattereth!”

And so we confess—

“Our power alone ne'er wins the day  
Alone to fight were losing;  
For us the right Man heads the fray  
The Man of God's own choosing.  
And dost thou ask, Who is this man?  
'Tis Zebaoth, our Lord, who can  
Alone achieve th' Eternal plan.”—AMEN.

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## ADDRESS BY PASTOR DALHOFF, OF COPENHAGEN.

SOME facts relating to Denmark, and bearing on the same subject were added by PASTOR DALHOFF, of Copenhagen.

It is somewhat painful to speak about things in one's own country that fill the heart with sorrow. It is in Denmark as in North Germany; ardent spirits being cheaper there than in other countries more is drunk in comparison. Therefore, most suicides are found in Saxony and in Denmark; and in the latter country half of the suicides can be traced to brandy. Delirium tremens is so prevalent that one-eighth of the deaths amongst men are caused thereby. But it is difficult to show how much evil has its origin in intemperance. Clergymen or Christian laymen who have much to do with the poor have more cognizance of these matters than other persons. As to Denmark, an official return is given in the Report of the Statistical Bureau. Every fourth divorce, every third crime, three-fourths of all imprisonments, have their origin in intemperance. Amongst the men in the work-houses two-fifths, in the lunatic hospital one-fifth are intemperate; amongst the women very few. What has been done by way of prevention or cure? Of late years especially public attention has been directed to the subject. About 1840 temperance societies were started, but died out not long afterwards. Now the magistrates are making efforts to lessen the number of brandy shops, which are very numerous, 10,000 in the whole country, while Sweden has 1,000. In Copenhagen the number has risen from 600 to 2,000 in the course of twenty years—more than in both Norway and Sweden. Efforts have been made to establish coffee-houses in Copenhagen where no brandy is sold. Temperance societies have been revived. There are 4,000 Good Templars, and the Danish temperance societies have now 18,000 members in 350 societies—all formed within the last five years. The clergy have not yet taken much part in this temperance movement. We must pray that God will bless the efforts that are being made, that more may be accomplished in the near future than has been in the past.

SATURDAY, SEPTEMBER 6, 1884.

REV. PROVOST J. VAHL PRESIDED.

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## The Duty of the Christian Church in Relation to Foreign Missions.

ADDRESS BY DR. MURRAY MITCHELL, OF EDINBURGH.

As an Indian missionary, I feel it a great privilege to speak on the subject of missions in the capital of Denmark. Every one knows that the first Protestant missionaries to India went forth under the patronage of King Frederick IV. of Denmark. It is also most honourable to this country that by the year 1714, there was established in Copenhagen—chiefly through the zeal of Dr. Lütken, the king's chaplain—an institute for the training of missionaries, under the title *Collegium de cursu evangelii promovendo*. Besides this, no one can forget the noble efforts of Hans Egede and others, made at a time when missionary zeal was very languid in the Protestant Churches generally. Nor is the ancient spirit dead. It is a great pleasure and distinction to this Conference to enjoy so largely the services of Dr. Kalkar and Provost Vahl, both of whom have made most valuable contributions to missionary literature.

When the programme of this Conference was arranged, it was hoped that the important subject of Home Missions would also be discussed; but no one has been able to take it up. This is to be regretted; yet the admirable addresses of Professor Christlieb, Dr. Marshall Lang, and others, bore not indirectly on Home Missions. I do not attempt to add anything to what they have so

powerfully stated; but I will speak only of missions to the heathen—a subject all too vast for the time at my command.

I have lately had occasion to visit Japan, China, and India; and I have endeavoured carefully to observe the position of missions in those countries. I will give a brief statement of the impression made on my mind by what I have witnessed.

JAPAN.—Japan was opened to Western nations in July, 1853. Since then it has passed through immense changes. The Government has to a large extent followed the example set by the great civilized nations in their naval and military organizations, schools, postal services, railways, banks, jurisprudence, &c. But at present I speak only of religion.

Protestant missions in Japan began in 1859, but for several years hardly any evangelistic work could be done. The Government was hostile, and the penalty of conversion was death. Missionaries studied the language, and did all they could in the way of education. The first Protestant church was opened in March, 1872, in the city of Yokohama.

In 1878 the edicts against Christianity, which were publicly posted up, were removed. Since that time the progress has been rapid. At the end of last year the communicants amounted to 6,598; of whom more than 1,600 had been gathered in during the year. These estimates are under statements of the truth; for the statistics are not quite complete. The Christian community, including children, exceeds 80,000. One remarkable thing is that, in several places, native churches are springing up that have had no connection with any foreign society.

More cheering than even these numbers is the character of the converts. There is a spirit of beautiful harmony and love among them. No sectarian controversy has as yet arisen. They belong to different missions, but are conspicuous as a band of brothers. They are occupied with the essential truths of the Gospel, and have no time to fight about points of minor importance.

The missionaries themselves ascribe this unity of spirit largely to the remarkable revival of religion that has lately been witnessed in Japan. There was a deep impression made during the week of united prayer in the beginning of 1872; but the hearts of all were

still more profoundly stirred during the week of prayer in January, 1888. When the first week was over, a second was set apart for earnest supplication; and from that time there have been great awakenings at many places. A venerable American missionary said he had never witnessed in his native land any renewal of spiritual life more remarkable than that which has lately been experienced in Japan. The hearts of multitudes were so enlarged that they felt as if they had received a second conversion—a fresh baptism of the Holy Ghost.

There is a branch of the Evangelical Alliance in Japan, which is flourishing.

The native churches are zealous in evangelization, and they contribute for this and the support of ordinances among themselves more liberally than most Christians in Europe or America.

At the great Missionary Conference held at Osaka, in April, 1888, the subject of self-support in native churches was very earnestly considered. It was resolved that foreign money should be received by native churches only in exceptional cases; their churches and schools must be built, and their pastors and schoolmasters supported, as a rule, by the natives themselves; and further, that they should be earnestly exhorted to provide also for the evangelization of their heathen countrymen.

The difficulties in the way of evangelization are less than in many other countries. There is only one language. They are to a great extent an educated, reading people. Being debarred from political discussion, they eagerly turn to science, history, and religion. They have no caste—that great curse of India. They are a homogeneous people.

Three Pagan religions exist in Japan, viz., Shintoism, Buddhism, and Confucianism. None of them is strong. Shintoism, the original faith, is a vague system of spirit-worship, with no definite doctrines and few definite rites. It is shadowy and powerless. Buddhism has greatly degenerated. It has split into at least eight sects, of which only one seems to have any life. Confucianism is a system of morality and nothing more. It cannot satisfy the human heart. The Gospel comes to supply the void.



The Government is entirely tolerant. Indeed, the leading officials probably wish Christianity to spread. For the Government is uneasy at the reception it meets—or fancies it meets—from the great Christian powers; and the Japanese believe they would be received into the comity of civilized nations if they were Christians. The Government, quite possibly, may soon declare itself Christian; or, at least, include Christianity among the recognized religions of the empire; and if so, the heathen systems will quickly disappear.

Many things seem to indicate that the fulness of time has come to the "Land of the Rising Sun." The Japanese Christians say they are praying and working that their country may be wholly Christian by the year 1900. Let us unite our efforts and prayers with theirs.\*

And yet, while I thus speak of cheering grounds of hope, I must also refer to causes of apprehension. Undoubtedly there is reason for anxiety. Even in a temporal sense the Gospel alone can be the salvation of Japan. Japan is rushing into the forms of Western civilization. She is now demanding representative institutions; and the Government, while afraid to grant, cannot venture to refuse them. Can Japan bear our civilization without accepting that religion on which it entirely rests? Can she have the fruits without the roots? We think not. Now, at present, the higher education given in Government institutions is wholly secular. Therefore, for one thing, a *Christian* medical college for Japan is felt to be an absolute necessity. At the same time, agnostic and materialistic treatises from Europe and America are pouring into Japan, partly sought by the Japanese, partly sent to them unsought. Herbert Spencer, Tyndall, Huxley, Stuart Mill, Buckle, and Ingersoll are read extensively. Tom Paine, of whom we seldom now hear in the West, is a great authority in the farthest East. Heathenism is dying, and will die out in a generation; but the tremendous question is, Shall its successor be Secularism or Christianity? *The answer depends on the Christian Church! Will*

\* As this Report is passing through the press, I learn that Dr. Hepburn, of Yokohama, states that, in fifteen or twenty years, no foreign missionaries will be required in Japan. The communicants are now little short of 10,000.

she put forth far greater efforts than she is now doing on behalf of Japan? Will she pray far more and give far more for that imperilled land? If not, the consequences may still be fearfully disastrous. The Japanese are not naturally religious, and they are a fickle people; one is filled with anxiety as he tries to forecast the possible future. God grant that the Church of Christ may awake to the solemnity of the position, and rise to the height of the great occasion!

CHINA.—I had hoped that two missionaries from China—both of great experience—would be present at this Conference, and explain the position of missionary work in that great empire. Unhappily neither of them has been able to come to Copenhagen. I will briefly express my own convictions as to the state of China. The missionaries whom I met in that land seemed all, without exception, full of hope, the older men especially. They contrasted the present with the past, and the change seemed to them wonderfully great. No doubt the war with France has done great harm to missions. It has irritated the Chinese; and, at the hands both of the French and the Chinese, missions and native Christians have endured severe sufferings in various places. This has especially been the case in Formosa, in which the progress of the Gospel before the war had been truly remarkable. The proceedings of the French there seem, in many respects, most reprehensible. Still, everywhere in China there is much to encourage. The belief of the people in their own infinite superiority to other races has been rudely shaken. It is impossible even for the conceited conservative Chinese to remain ignorant of the fact that European nations in many things excel them. Take a very conspicuous case. The wife of a high functionary was cured by foreign medical science when Chinese medicine had entirely failed—and nearly all China has heard of this. Steamers are now busy in the waters of China. Telegraphs have followed, and railroads are certain to come soon. Such things must help to revolutionize Chinese thought and institutions. Every change in a land so wedded to ancient belief and custom, every change that is not distinctly for the worse is decidedly for the better. It familiarizes the people with the idea of improvement, and facilitates future changes. All

useful learning has hitherto been supposed to be embodied in their ancient books; but that idea cannot be entertained much longer. If European science and arts are in many respects better than Chinese science and arts, why should not the foreign religion be better than their own? One important point is this, that missionaries can now penetrate into the interior almost to any extent, instead of being confined to the sea-coast as formerly. And they are penetrating. I repeat it—all the missionaries in China are full of hope, and are calling for help, for more men, more women, more books. Some hold that the especial need is the multiplication of books.

I have spoken of the union existing among Japanese Christians. The desire for unity is equally great in China. It is greater among the native Christians even than among the foreign missionaries. But, finally, while the changed and rapidly changing attitude of the Chinese towards Christianity warrants high hopes as to the future, even already the progress of the truth has been great. Forty years ago there were only two or three Protestant churches in the Chinese Empire. Now the communicants are about 25,000, and the adherents perhaps 40,000 in addition—a Christian community exceeding 60,000.

INDIA.—I will now proceed to speak of India. I have lately traversed it from Calcutta to Lahore, and from the Himalayas to Cape Comorin. India contains a population of fully 250,000,000. The foreign missionaries in 1881 were 658 in number, native pastors and missionaries 574, communicants 145,097, native Christians 528,590. I do not include Romanist and Syrian Christians. These figures indicate very cheering progress. Native Christians in 1851 were 102,951, so there has been fully a five-fold increase. The communicants in 1851 were 17,306, so that there has been above an eight-fold increase. Again, in 1851 the native pastors and missionaries were only 29, so that there has been a twenty-fold increase. And the ratio of increase has been steadily rising. The advance of work done by women for Indian women has been also great during the last ten years. Foreign female agents have risen in numbers from 370 to 479; native female agents from 800 to 1,600. Female pupils have risen in the same

time from 26,000 to 56,000; and among these the pupils in Zenanas have grown from 1,900 to 9,100 and upwards.

Medical missions have been diligently prosecuted. Ladies who have received a thorough medical training have a most noble sphere of usefulness among their Indian sisters.

There are at least six systems of Pagan religion in India, viz., Hinduism, Mohammadanism, Parsiism, Buddhism, Jainism, Sikhism, and the demon-worship of the less civilized races. The great system of faith is Hinduism, with nearly 190,000,000 of adherents. Mohammadanism has 50,000,000. The Gospel has to contend with all of these. Perhaps the most remarkable success has been among the less civilized peoples; but all these systems have been powerfully affected by Christian truth. It is generally believed that the Mohammadans have scarcely been impressed, but in fact as much success has been granted in their case as in the case of the Hindus, in proportion to the efforts put forth on their behalf.

The character of the native Christians in India is not inferior to that of Christians in Europe or America. It differs in several respects from ours, and has both merits and demerits in which we are wanting. They have something to learn from us, and we have something to learn from them. The native Christians make little of the ecclesiastical divisions which exist in Europe and America. They cherish the great truth which is embodied in the motto of the Evangelical Alliance, *Unum corpus sumus in Christo*. In Calcutta the Brahmo Somaj—in connection with which the names of Rammohun Roy and Keshub Chunder Sen are so well known—has been split into four branches, all of them unfriendly to each other; but the Christians are conspicuously one, a band of brothers. Long may that unity continue!

The Christian community is steadily rising in the social scale. The Christians are often better educated than their heathen neighbours, and are more and more occupying important positions as Government servants, physicians, lawyers, &c. Perhaps nobler things are done in India than among us. Here is an instance. I hold in my hand a paper in which a high Indian official speaks in glowing language of a convert among the Khasia hills who rejected a kingdom, that is, the chieftainship of an important clan, for Christ.

But the influence of Christianity spreads far beyond the circle of the baptized. The great truths of the Gospel, when once clearly uttered, cannot be forgotten. They may be disliked, opposed; but forgotten? no. They carry with them their own bright evidence, and those who are not wilfully blind begin ere long to recognize it. Thus an immense change has taken place in the feelings of vast multitudes. Where Christianity was hated it is often not only tolerated, but approved. It was said by Carey regarding Bengal about seventy years ago: "The people hate the very name of Christ, and refuse to listen when it is mentioned." Now a missionary writes: "See that the name of Christ is plainly printed on the title-page of every book. It will make the book be read." Or, as they said in the south of India when the so-called Theosophists were reviling Christianity: "Say as much good of Hinduism as you please; but don't say evil of Christianity." Do I affirm that this change is universal? No. A Brahman generally, and a Mohammadan frequently, will oppose the preaching; still, as a rule, the common people hear the Gospel willingly, and often gladly. I admit that it is not simply the truth that draws them. We have many beautiful Christian hymns in Indian languages; and when these are sweetly sung, the attraction to the natives is very great; they will sit for hours, or all night long, listening to simple touching lyrics that speak of the love of Christ.

Among the many changes taking place in India none is more striking than that which has been witnessed in regard to women. I do not require to tell you that the position of women in all Pagan lands is a very unhappy one; but nowhere is it more so than in India. But a new day has come. Formerly inaccessible, the women of India are so no longer. Girls will now, in many cases, attend Christian schools—even girls of the highest caste; and Christian ladies are welcomed in the homes of India—in the Zenanas—as if they were angels of light. In cases innumerable inmates of the Zenanas, of whom the world and even the Church may hear nothing, have listened to the message of redeeming love, and have received it into their inmost hearts. These may not have obtained the baptism of water; but they have received the baptism of the Spirit. The light of Christ's love has illuminated the gross

darkness, and turned an existence of wretchedness into a life of joy and praise. Now, of all the great changes in India this—the accessibility of the women—is really the greatest. Think of the difference as regards a hundred and twenty-five millions of women ! Then recollect that hitherto the influence of the women has been one of the greatest obstacles to the reception of the Gospel ; among the youth of India baptism has, in cases without number, been delayed, and finally prevented by the tears and passionate entreaties of the mothers. When the women of India are on the side of Christ, oh then let the heavens rejoice and let the earth be glad !

What India now especially needs is a whole army of Christian women. The women of Britain and America have had their hearts deeply stirred by the wants—aye, and the cries for aid, from their Indian sisters. Societies to send out female missionaries are arising on all sides. Will the ladies of Denmark—of Scandinavia—hold back ? I cannot believe it. I make my appeal to the ladies present, and through them to the women of Scandinavia. Dear Christian sisters, hasten to the rescue of the perishing women of the East, who are imploring sympathy and succour !

Is Hinduism then likely to perish soon ? and are the other systems also passing away ? I do not affirm this. It was three centuries before the Gospel had more than six millions of adherents in the Roman Empire ; such, at least, is Gibbon's estimate. Christianity is advancing much faster in India now than it did in the old empire ; and even at the present rate of progress, it will reckon eight millions of followers in forty years. But is that to satisfy us ? It might be eighty. Let us pray and work for this. Be it remembered, India is gregarious ; mass movements may soon be expected. Let us cherish high hope, but always in a spirit of simple, entire dependence upon God ! If we give Him the glory, and in His strength take up the work assigned us, He is ready to work salvation in the midst of the earth.

I have thus been taking a brief review of the position of some of the greatest mission fields of the world. In the light of all that has been said, how loud is the call for an immense enlargement of missionary effort !

Surely the goodness of God in so graciously acknowledging our feeble efforts ought to enlarge our hearts with a holy gratitude and love. He might have withdrawn Himself to the uttermost part of heaven, and there covered Himself with a cloud that our prayer should not pass through, until the Church began to put forth an effort corresponding to the solemnity of her position and the magnitude of her resources. But He most lovingly rewards even our initial efforts; surely it is in order that henceforth we may be animated with fresh zeal and be sweetly impelled to run the way of His commandments. In that holy warfare, then, in which we are auxiliaries of Heaven, let our spirits be exalted to the sublimity of the occasion, and let "the people who know their God be strong and do exploits" in His cause!

But again; how wonderfully is the Lord opening up the way for mission work! Japan, Corea, China, the women of India, Africa—each of these names reminds us of changes on which one might dilate for hours. Doors closed, yea barred, from the beginning—they are now flying open on every hand. Are we simply to look on and coldly chronicle the change? No; we hear the same words addressed to us as were spoken to the people of God of old: "Be strong, all ye people of the land, and work; for I am with you, saith the Lord of hosts." Yes, God is working; and He calls for fellow-workers!

I fear we often speak of the extension of mission work and the number of our converts until a feeling of self-complacency steals in. But alas! alas! look at what is *not* done, not attempted, not thought of! Even if there were nothing critical in the present condition of the world, the duty of seeking a vast and speedy enlargement of missionary zeal would be imperative and pressing. In India, we always felt there was a great danger of acquiring a dreadful familiarity with idolatry, so that the horror which thrilled the whole frame when we first saw a brother-man bow down to a red-painted stone, sustained a gradual abatement, until it faded almost into indifference. Against this danger even the holiest men in India have to strive and pray with tears. Ah! is there not the same danger to the whole Church? She has become accustomed to the thought that there are hundred of millions of idolaters. She accepts it as

a fact; it seems the natural, the normal state of things; and the keen edge of horror which it ought to awaken is all worn off. The soul of the Church does not feel it to be a crushing load of grief that Jehovah is mocked and that countless souls are perishing—and this, humanly speaking, through her neglect. A thousand millions of the human race still ignorant of the work of Christ! Let us pause for a moment and try to realize the fearful truth. How does it affect us? The shepherd who had ninety-and-nine sheep secure within the fold, went sorrowfully in quest of the straying *one*; how would his heart have been wrung if more than seventy of the flock had been wandering in the paths of the destroyer!

“ Give me Thy heart, O Christ, Thy love untold,  
That I like Thee may pity, like Thee may preach.”

And the great sorrow is that not only the professing Church, but even converted men and women in all our congregations pray so little and give so little and care so little for the propagation of the Gospel in heathen lands. The duty of helping missions is probably admitted; but it is done coldly—the heart responds not to the appeal. Oh! it is startling to remember what a depth of darkness may rest on the mind even of a true Christian in reference to the evangelization of the world. I well remember the answer of Dr. Rylands to Carey, when he pleaded on behalf of missions—“ Young man, God will convert the heathen in His own time; it is not for you or me to do it.” Yet that good man read his Bible, and thought he understood and obeyed it. Yes, read the Commentary even of John Calvin on the Great Commission given in the end of St. Matthew’s Gospel; and see how deplorably even his mind failed to penetrate to the meaning, or feel the inspiration of the glorious words—“ Go into all the world; preach the Gospel to every creature; and lo! I am with you alway, even to the end of the world.” And the great Luther was on this point as ill-instructed as the great Calvin. “ Put not your trust in princes.”

But how deplorable are the consequences of this apathy, not only to the perishing heathen, but to the Church herself! Can an individual live in daily disregard of any one commandment of God, and not reap the bitter fruits of disobedience? Surely no. Can the collective Church do so? Surely no. Deadness, divisions,



disputes among Christians; are not these the natural consequences? Is not the Holy Spirit grieved? and, though we cannot still the beatings of Christ's loving heart, do we not arrest the movements even of His wonder-working arm?

Nay, would it not be the noblest apologetic—the most cogent of arguments in defence of the Gospel, in these days of much scepticism—if the Church were to march forth, as in the might of her Living Head she easily might do, for the evangelization of the world? *Et vera incessu patuit dea*, says the Roman poet; “the true divinity stood revealed by her majestic walk.” I lately saw in London a placard headed, “The Dying Creed;” I thought I knew of a good many dying creeds in heathendom; and I wondered which of them this might be. As I read on, I saw that the dying creed was affirmed to be Christianity. Even so, a well-known sceptical writer in England has been saying of late that religion itself is dead; and that we have only its ghost still lingering among us. Some men have a peculiar faculty for seeing ghosts. But let us show that, if religion can in any sense be called a ghost, it is only because we may apply to it the words used in reference to the spirit of Hamlet's father:—

“ You do it wrong, being so majestic,  
To offer it the show of violence,  
For it is like the air, invulnerable,  
And your vain blows malicious mockery.”

Yes, let the Church of Christ go forth, strong in immortal youth, strong in the strength of her risen Lord; let her go forth on her high mission of mercy to the nations; let her fixed aim be to obey the command of Jesus, “Preach the Gospel to every creature;” and doubtless, those signal triumphs which have been already granted in the Sandwich Islands, the Society Islands, the Feejee Islands, in Madagascar, at Ongole in South India, and elsewhere, will be repeated all over the world. And then, if the gainsayer be not utterly shamed into silence, his paltry cavils will be drowned amid the shout of regenerated and rejoicing millions, when, as Cowper says:

“ One song employs all nations and all cry,  
' Worthy the Lamb, for He was slain for us,'

Till nation after nation caught the strain  
Earth rolls the rapturous hosanna round."

The grand necessity, then, is that the slumbering mind of the Church be aroused to a far higher state both of thought and emotion, in reference to the evangelization of the heathen. Conversion is the work of God; but that of evangelization is ours, even that of evangelizing "every creature." *Can* this be done? and *how* can it be done? I earnestly wish this great Conference had time fully to consider that practical question; for no matter that comes before it is of greater or of equal importance. The heathen perish, and the whole Church languishes, because we do not lay it to heart. For the sake of God and Christ; for the sake of Heathendom, for the sake of Christendom, let us solemnly ponder our duty and the means of fully performing it.

All that I have now said would hold good even if the times were not critical. But the times *are* critical. The whole Mohammadan world—nearly 180 millions of men—is in a ferment, and a revival of the fiery fanaticism of the victorious Arabs of the seventh century seems far from improbable. We must meet it by the proclamation of a new and true crusade. Of Japan and China and India, I have already spoken. Africa is shaken to her centre. No period in history will bear a comparison with the present, in respect of affecting appeals to our Christian sympathies and magnificent openings for Christian work. Has the Church a mind to discern, has she a heart to feel, the morally sublime? For the state of the world is beyond expression wonderful, beyond example significant and arousing.

"In such a cause 'tis impious to be calm;  
Passion is reason—transport temper here."

Of old, when the Lord was shaking the heavens and the earth and all nations, it was for "the removing of the things that were shaken" that "the things that could not be shaken might remain," and in preparation for the advent of the Son of God. It is surely, then, a most solemn, yet most animating thought that we are now in the midst of convulsions, overturnings, grander even than those which ushered in the first coming of the Lord Jesus. The Lord is

shaking all nations now, to an extent that seems without a parallel in history, in order that the fleeting and the false may be shaken to pieces, and that the true and the eternal may have room to grow. Yea, are we not justified in cherishing the blessed hope that this world-wide commotion is overruled now, even as it was of old, in order that "the desire of all nations" may come, and that the Lord of Hosts may "fill His house with glory"?

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### Christian Literature as a Missionary Agency.

ADDRESS BY REV. LEWIS BORRETT WHITE, D.D., OF LONDON.

THE importance of Evangelical literature, in addition to the circulation of the Scriptures, as a missionary agency is allowed by the common consent of all engaged in the work both of Home and Foreign Missions. I may be allowed to bring forward my experience as one of the secretaries of the Religious Tract Society in illustration of this. Last year the committee made 8,500 grants to Home Mission work and 700 grants in aid of mission work in other countries. These were, in the case of those made for Home Missions, all grants of publications; in the case of Foreign Missions either of publications or of money or paper in aid of the production of Christian books and tracts. All these grants, be it remembered, were made in answer to applications from workers in the mission-field, who had learnt from experience what encouragement and help they would thus receive.

The formation of kindred societies in other countries, and in the great mission-fields, which followed that of the Religious Tract Society, as missionary work gradually developed and increased, affords another illustration of the same truth.

And yet, when we consider the present condition of these societies, their income and financial position, and the number of their supporters, it would seem that the importance of their work is very imperfectly appreciated. I am aware that the Religious Tract Society may be considered a flourishing one, and that it is popularly supposed to be a wealthy one; but the fact is that its power to help

foreign missionary work depends on the success and prosperity of its strictly trade operations, on what may be called its more secular work. It may therefore be useful to consider the subject more closely.

That Christian literature should be an important missionary agency is surely what we might expect. For what is missionary work but the making known to men the message of God's love in the Gospel of Jesus Christ? From the very beginning this message has been made known in two ways—by the voice and by the pen. It is the same message whether addressed to the ear or to the eye. And yet missionary work is often spoken of as if it were confined to the first of these methods, and those only are accounted missionary societies whose work it is to send out living agents and preachers. The work of sending out the written or printed page is supposed to be quite a distinct one. But God by giving a written revelation has bound the two together inseparably. The first preachers of the Gospel appealed to the written Word, and praised those who searched the Scriptures for themselves to test their utterances; while apostles preached the Word, they wrote and circulated their epistles—those which have been preserved to us and others which we have not. The last book in the Bible contains the messages which the Lord bade St. John *write* to the Churches.

So it is still. The true missionary appeals to the written Word, and as soon as he can, puts it into the power of his converts to search it; but as he preaches he is not content with using the words of Scripture, he explains, illustrates, enforces them, and this is what we call preaching the Gospel. Just such is the missionary work of Christian literature. It takes the written Word, appeals to it, enforces, explains, illustrates it. This too is preaching the Gospel, as really as when it is done by the living voice.

It may be allowed that the Word spoken from the abundance of a believing and loving heart has a power to move the affections and arouse the attention which is wanting to the written page. On the other hand, the latter is permanent. Its testimony passes not away; it can be read and re-read, consulted again and again; it remains to repeat its warnings and its consolations. It is when St. Peter has been speaking of a wondrous voice from heaven, that he says, "We have also a *more sure* word of prophecy" (2 Pet. i. 19).

2. The importance of Christian literature as a missionary agency, easily demonstrable on *a priori* grounds, is no less forcibly established by the results which have attended its use. The records of every missionary report show it. They tell how Christian tracts and books have aroused attention, reached distant readers, and led them to seek instruction; how left behind when the preacher has ceased to speak, they have deepened and confirmed the impression made; how they have built up the Christian Church and prepared its teachers for their work; how in seasons of persecution they have kept alive the flame of Christian truth.

The history of the persecuted Protestant Churches in Bohemia two hundred years ago, or of Protestant Missions in Madagascar in our own day, afford many deeply interesting and affecting examples of this.

How great too is the number of men, zealous workers in the Gospel cause, whose efforts have been largely blessed to the enlightenment and temporal and eternal happiness of their fellow-men, who have gratefully acknowledged the part which the message conveyed by the printed page had in bringing them to Christ and in fitting them to do His work! We may mention Baxter, Doddridge, Wilberforce, Legh Richmond, Chalmers, De Sanctis, among those who have gone; Baron J. von Gemmingen in Germany; M<sup>de</sup>me. Dalencourt in France; Cabrera in Spain; Hudson Taylor of the Inland China Mission, Welb-Peploe of London, and many others who might be mentioned. They have all been zealous labourers in the production or diffusion of Christian tracts and books. For they have never forgotten what they themselves owe to them. Nor is there a single report of the Religious Tract Society issued which does not contain examples of souls awakened, enlightened, guided, helped by the Gospel preached to them by the press.

8. Remember too how the circumstances of the present day make this work of the diffusion of Christian literature more important than ever. By the increased facilities of the printing-press the openings and opportunities for the use of this form of missionary work are multiplied, while the general spread of education and rapid increase in the number of intelligent readers give it greater power. Even when opportunities were comparatively few and difficulties

great, what wonders were wrought by the pen! The great evangelists in past times were also great writers. Wycliffe, Huss, Luther, &c., shook nations with their pens no less than with their words.

Remember too that the enemies of the truth were never more active than at present in *their* use of the press. There have from the beginning been two kinds of sowers and two kinds of seed. The husbandmen sow the wheat, the enemy the tares. Infidel lecturing and infidel tracts together carry on the propaganda of evil. There is abundance of this evil missionary agency at home and abroad. The arguments and conclusions of European unbelief are translated into the languages of India and Japan. The work of Christian missions is thus hindered, and the action of the Christian press anticipated. The Committee of the Religious Tract Society have at the present time under consideration a plan for endeavouring by the press to counteract the efforts of the circulation of infidel literature among the educated natives of those countries.

4. I would conclude with two practical suggestions—

(1) Ought not foreign missionary societies to give greater attention to this part of their work? to realize more than many of them appear to do that the missionary should preach to the eye as well as to the ear? Missionaries indeed of all societies acknowledge it. To their labours we owe almost all the Christian literature we have in the foreign mission-fields. But still the work has been too much looked upon as of secondary importance, and those engaged in literary work been regarded rather as in a measure forfeiting their claim to be active missionaries. Ought not more to be done? It needs to be more generally acknowledged by the directors of missionary societies, that missionaries with special qualifications are as really preachers of the Gospel while they write, even if their whole time be given to the work, as are their brethren who itinerate and proclaim with lips touched with holy fire the love of God in Christ Jesus.

And should it not be felt that the production and distribution of Christian literature is an object on which the funds of missionary societies may be most legitimately expended?

(2) Religious tract and book societies should be better supported than they are. It is at present hard to arouse enthusiasm in their behalf. The subscribers to them in many cases subscribe because they expect a return for their money in the way of grants. And all that is thus granted to the subscribers necessarily diminishes the amount at the disposal of the committee for foreign missionary grants. It is in vain to hope that the press as a missionary agency can be self-supporting. In the large mission-fields the prices charged are necessarily so low that the works are to a large extent circulated under cost price; hence it follows that the greater the circulation the greater the pecuniary loss.

Finally, it may be worth while to notice an objection sometimes brought against tract distribution. There is so much waste it is said so many are lost or unread. And if there is, is there not the same in the case of the words spoken? What does our Lord prepare us for in the Parable of the Sower? The seed is the Word of God; the sower is Divine; and yet there are three kinds of ground on which the seed falls and is unproductive—one only on which it takes root and has permanent growth; but there it brings forth fruit abundantly, fruit unto holiness, and the end everlasting life. So is it with the written message also. Some seed fails, but other seed prospers unto that whereto God sends it. It does not return to Him void. That Christian literature may be an effective missionary agency, it must be quickened by the power of the Holy Ghost. How earnestly those who write, those who distribute, those who support the work should pray for His blessed influence—that the writers may be guided into truth, that distributors may labour in faith and love, that hearts may be opened to receive the life-giving, life-sustaining message which testifies of Jesus Christ.

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### Missions in the Dutch Colonies.

ADDRESS BY DR. VAN RHYN.

DENMARK and Holland have this in common, that their past is greater than their present. But the best past is that which forms

part of the eternal kingdom of God. The history of Christian missions is inseparable from that of the Danish colony of St. Thomas, in the West; of Greenland, in the North; and of Tranquebar, in the East. Humanly speaking, without the Danish king, Frederick IV., there would have been no Ziegenbalg, no Schwarz,\* no Moravian Missionary Society. The word of Holy Writ, "God is a rewarder of them that seek Him," is as true of nations as of individuals. In the past history of Holland, during her fifty years' martyrdom; during her thirty years' conflict with Spain—this was strikingly manifest. When travelling in the Indian Archipelago, I was astonished at the deep traces left by a handful of men, hardened by suffering and warfare; traces to be seen everywhere in the Moluccas, Ceylon, and in wider circles in Asia, Africa, and America.

Men like Koenigs, Speelman, Schovten, Van Diemen, and last, not least, Van de Ruyter, have a world-wide reputation. But not all have won the same name in the holy war. Holland is a little world in itself. As a learned correspondent wrote me, "The spirit of the world and the spirit of Christ contend for the upper hand in the widespread colonies of this little world." When, in 1845, I was still a Danish subject, as pastor of the Dutch congregation at Friedrichstadt on the Eider, I received a call to go as visitor to our Indian Archipelago stations on a tour of inspection.

In speaking of the principal events in the history of the mission and of what I have seen and heard during my sojourn in the mission-field, I would first of all direct attention to the West Indies—to Surinam. Here the Moravians have had since 1788 a blessed mission-work, chiefly amongst the negroes. That in 1868 as many as 60,000 negroes could have been emancipated without disturbances, in the midst of a population of Europeans ten times inferior in number, is due, under God, to the Moravian brethren. Nowhere else have these brethren so thoroughly sacrificed comfort and life, but nowhere perhaps have they reaped a greater blessing. In the capital alone they have more than 10,000 Christian negroes, and although seventy missionaries are at work there, individual spiritual guidance is becoming impossible because of the great numbers.

\* Founder of the Missionary College, in Copenhagen, in 1714.



We now turn to the far East, to the Indian Archipelago, and the Dutch islands. Java—fruitful Java—with its 20,000,000 of Mohammedans, is as large as England and Scotland together; Celebes is of the same extent, and Sumatra three times as large; Borneo is five times as large, and then there is the emerald chain of hundreds of larger and smaller islands stretching across the ocean to New Guinea; altogether about 80,000,000 of beings on a surface of 45,000 square miles. All these are under the sway of little Holland, which does not cover 600 square miles, and has but four millions of inhabitants, two-fifths of whom are Catholics, and 60,000 are Jews. But as in an army the pioneers lead one to think of the rearguard, so the Dutch missions point us on to the Dutch Church. When, in 1846, I was sent out from Holland, there was but one missionary society besides the Moravian, which had its seat at Rotterdam, with the motto, "Peace through the blood of the Cross." Now there are ten independent missionary societies. Just as of old the temporary separation between Barnabas and Paul furthered the spread of the Gospel, so this splitting up of the mission enterprise has led to an increased interest in the same. Infidelity increases, but faith, too, wins its victories in my native land. For the last twenty years missionary festivals have been held in different parts of the country, attended by ten to twelve thousand people of all classes, and have proved to be seasons of great blessing.

This year about thirty German missionaries from Barmen have been actively working in Borneo, Sumatra, and Nias; an equal number of Dutch missionaries in Java, Celebes, the Moluccas, New Guinea, and the Timor Islands. The annual income of these societies is about 800,000 gulden (£25,000).

If we test Dutch Christianity by its Missions, we shall find a majority in whose case it fails. The officials in our colonies, merchants, officers, and soldiers, have generally something of general conformity to Christianity when they go on board ship outward bound, but when they have crossed the line most of them lose this heritage of their fathers. Luxury, the lust of the eyes, and of the flesh, and the pride of life, reign in these islands as much as in Europe. Baron von Imhoff, the noble Governor-General, in the first half of the

last century, recommended his successor to take as his rule of government, firstly, religion; secondly, justice; thirdly, commerce. The present administration seems to have reversed the order—commerce, justice, religion. As the fanaticism of the Mohammedans was—and not without reason—feared, mission work in Java was prohibited. It was tolerated amongst the heathen in the more distant islands, but only in proportion as the Resident favoured or disallowed it. Of course the example and conduct of the men in office exercised great influence for good or evil.

I, for my part, have no complaint to make against Government officials. On the contrary, I owe them much. When, on August 16, 1846, I arrived at Batavia I found the hearts in that tropical climate cold as ice in regard to my great aim. But God was pleased to move the heart of the Governor-General beyond all that I had prayed and hoped for, and he became personally attached to me, and greatly facilitated my journey. This was all the more remarkable as he had previously expressed very unfriendly opinions respecting me and my coming to Batavia. This and the fortunate meeting with the worthy missionary Jellesma, who had travelled five hundred miles—from the distant island of Ceram—to be my assistant secretary, I considered as special answers to prayer.

Java, where nature is lovely and the soil fruitful, is, however, a spiritual desert. The first oasis is about six miles from Batavia. It is a little village, with houses for Christian natives. It takes one quite by surprise. It was founded by a Mr. Chastelein, a member of the High Court, who himself taught his slaves, and in 1714 left his immense property to the little colony. My deceased friend, Pastor Schunemann, with great exertions, by the Lord's help succeeded in founding there a seminary for native teachers and catechists. It was dedicated on August 21, 1878.

Pupils from Borneo, from Celebes, and from Sumatra are being educated here, in order to return as evangelists to their countrymen. The establishment is a memorial of Christian faith. Director Hennemaun, from Nassau, Sub-Director Iken, a teacher from the Netherlands, and Depokker, a native assistant, form the staff. There are thirty scholars. We attach great hopes to this founda-

tion. Respecting it may be quoted the Hindu saying, "The tree of heathendom will not fall till the handle of the axe with which it is being hewn down shall be made out of its own wood." So thought a member of the High Law Court, Mr. Anthing, lately gone to his rest. He not only acted himself as a missionary, but he sent forth the natives, his pupils, as missionaries.

The latest accounts tell of a Javanese, one Sadrach, who in the interior of the island is bringing hundreds to Christ. Thus light is dawning here and there on the distant horizon.

Before my return home, I obtained permission from the authorities for my companion, Jellesma, to be missionary in Java. His tact, intelligence, and devotedness were owned of the Lord until his death, so that the number of Javanese Christians in Modjo-Warno is about 2,000.

Emde, the clock-maker from Waldeck, who, fifty years ago, under menace of imprisonment, sowed the first seeds in Java—if he could only see the full ear and the sheaves of the harvest! But doubtless he does so from the abodes of the blessed. In the west of Java there are at present ten missionaries working with but moderate results. There are also some in the centre and east of Java. In the far east a doctor of theology, by name Esser, is working. The sacred cause goes on spreading. The Government has at last recognized that no danger can accrue from missionary effort nor from Javanese Christians, though, indeed, the fanaticism of Islam is always to be feared. 10,000 Christians amongst 20,000,000 of Mohammedans is indeed a minority. But the living power of the kingdom of God has ever been apparently small, but it is to be measured by a very different standard to that of the world.

One cannot speak highly of the Christian life of Europeans in the East Indies. But I have, at the same time, been often surprised at the effect produced by a courageous and consistent witnessing for the Lord. I have seen instances of it amongst State officials, officers of the army, merchants, and patients in the hospitals.

Leaving Java to the west we arrive at the little Sunda Islands, and continue our course to Timor. In the midst of populous Bali,

the Utrecht Mission Society has made an effort, the language has been mastered, and portions of Holy Writ been translated. The murder of a missionary has decided the Government for a time to stop this mission. In Timor and the adjoining islands the extinct East India Company used to support missionaries and catechists, so that our own missionaries now find easier access. This is still more the case in the Moluccas. Here there still exist sixty-two congregations, the result of former mission work; and, in view of the increasing propaganda of Islam, the Colonial Government has of late supported these dwindling congregations, paying twenty-two catechists. Not a few of our missionaries are paid as assistant church ministers. Some of these send favourable reports. In the far east, amongst the Papuans of New Guinea, the Utrecht Mission has, since 1862, after overcoming great difficulties, obtained some success.

In the Sunda Islands—cast like sand on the ocean by an Almighty Hand, and provided with food, and fine spices, drugs, &c.—much remains for the Christian heart to wish and pray for. Quite as much, or more so, in the north-west, in the Sangi and Talant Islands.

A late friend of mine did not rest until, by the help of the departed Gossner, he had sent messengers of glad tidings to them, to seek the scattered and raise up the fallen. The work begun in the Sangi Islands is progressing, but not yet in the Talant Islands.

Ere I close let me conduct you to the very flourishing mission-fields of Minahassa and Menado, in North Celebes. The pleasantest reminiscences of my life are those connected with this favoured land. Dr. De Wiese, a learned professor of botany, sent by our Government some years after me to visit the different plantations and to study the nature of the soil, wrote: "When one passes from the midst of the degraded heathen Alfuren to the Christian Alfuren of Minahassa, one seems to have come to an Eldorado." This professor confessed to me that he had gone out to the East considerably ill-disposed towards Christian missions, and that the power of Christian life here had been so manifest that he had come to a full acknowledgment of the value of Christianity. Indeed nowhere is the power of the Gospel more strikingly visible than here.

This very year a merchant and consular official in the East Indies wrote : " In Minahassa European education, combined with Christianity, has wrought a marvellous civilization. The traveller meets here tall handsome people in European dress, and with European manners. Agriculture and horse-breeding are carried on in perfection." This is the witness of a man of the world. Dr. Gründemann, author of the well-known mission atlas, calls our Riedel a model missionary, and has written his life. My stay with him seems like a remembrance of apostolic times.

Last year 940 adults and 5,772 children were baptized, 1,256 confirmations took place. Most of the mission stations are incorporated with the Official Evangelical Protestant Church. There is a seminary for teachers, a boarding-school for the daughters of native officials, and a much read Malay newspaper. In short, a once heathen land has become Christian, with just the virtues and the failings which we find in every Christian country in Europe.

Of the much blest labours of the Rhenish missionaries, I cannot, I regret to say, speak from personal observation, for I failed to obtain a passage to Borneo. The blood of seven martyr missionaries there has sanctified the soil for the Church. The brethren work among the heathen Battas of Sumatra with great success, and a commencement has been made on the little island of Nias.

The Colonial Government is now favourably disposed to these brethren.

I would sum up what I have said in the words of St. Paul which he wrote to the Corinthians from Ephesus—a great door is opened, but there are many adversaries. This is in the highest degree true of the Indian Archipelago. Think of the daily increasing fanaticism of Islam, of the deadly climate, of the heathen customs, of the insincerity of nominal Christians. Yet we take courage. He who is in us and with us is mightier than all adversaries. The faith of Christ has ever overcome the world. But there is no conquest without a battle. My own little country of Holland went through a long and terrible conflict. The province of Holland, from which the whole Netherlands takes the name by which it is known abroad, together with the island of Zeeland, were foremost in the ship. And this is remarkably symbolized

in the arms and motto of both. The ancient arms of Holland show a maiden looking up to heaven from a narrow hedgeway, with the motto: "*In nomine domini auxilium meum.*" The arms of Zeeland—a lion rising from the waves, and the motto, "*Luctor et emergo,*" "I struggle and emerge." My brethren, are not these mottoes, taken together, strikingly suited to missionary enterprise, to the whole congregation of the redeemed of God, and to each individual Christian? My help is in the name of the Lord. I struggle and deliver my soul from the deep waters of sin.

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### The Duty of the Christian Church to the Jews.

ADDRESS BY PASTOR DE LE ROI, OF BRESLAU.

SOME five years ago I was permitted to report at the Basle meeting of the Evangelical Alliance what had been done by missions to the Jews. How much has taken place since then to draw the attention of Christendom more particularly to the Jews, and to arouse the attention of Christians to the fact that the future of Israel is one of the leading questions of the day! For Israel is scattered over the face of the globe, so that all Christian races come in contact with Jews, and indeed more with them than with any people not professing Christianity. And this has been the case far more since the emancipation of the Jews, for Jews now take their places in the most important offices and positions of the most important states. Therefore of late years the Christian nations in whose midst the majority of Jews reside have begun more seriously to consider their relation to them. And of this relation the mission to Israel can speak with some knowledge of the matter. Well, then, those nations in whose midst Jews live in great numbers have of late realized that even all that has been done to level distinctions between Jew and Christian, has not yet brought about an effectual understanding between them. A feeling of this kind has been spreading, and in many places has given rise to important movements both in men's minds and in common life. And it is incumbent upon us to take note of this spread of feeling and to

trace it to its origin, and to make it a matter for our Christian consideration in the history of the Evangelical missions to the Jews. In the year 1879, there appeared a pamphlet by a German author, one W. Marr, entitled, "The Conquest of Germany by Judaism considered from the Unconfessional Standpoint." This pamphlet produced a considerable agitation both amongst the educated Christians and Jews of Germany. That the kingdom of this world was ruled by the Semitic race, and that this world must submit to Jewish dominion, was, in a word, the keynote to this brochure. The unusual excitement produced by the pamphlet showed that the author had touched the nation in a sore place; and the excessive zeal with which from all sides Jews took up the author's argument proved that his ideas were not without their approval. The first result of this was a literary polemic on the theory raised, but which resulted in little more than the raking up of accusations which anti-Semitic propensities had already raised before, and Jews after the first excitement seemed to attach little importance to the matter. But suddenly, a new element gave fuel to the expiring flame. A Jew, the municipal chief of the German capital, abused his high official position by attacking the faith and adherents of the Evangelical Church. The gauntlet thrown down by him was taken up by the Court Chaplain, Stöcker, and a meeting was convened by him at Berlin, to protest against Jewish aggressiveness, at which in unmeasured terms he called upon the Jews to keep their place. This day may be said to mark a new era in the relation of Jew to Christian in Germany. A pamphlet and its consequent series of contra pamphlets had been a small matter; but a publicly organized movement under the Court Chaplain called for action on the part of the Jews, and action was taken with all the means at their command. The press was foremost in the skirmishing which began, and leading articles *pro* and *con* succeeded one another; and the war waxed hotter from day to day; and as is always the case in disturbances of this kind, others came forward to meddle in the contest whose motives were of the most sinister character. "Down with the Jews," became the war cry of thousands, while at the same time the term philo-Semite was applied to those who sided with the Jews. At last the

polemic strife found an arena in the German Parliament and became political. Since then there has been no final issue to the war between Jew and Christian, although there has been a sort of tacit truce. And this warfare has extended throughout Europe, and even to America. And it became a matter of universal recognition that the same reasons raised in Germany for complaint against the Jews in their relations to Christians existed in an equal, if not greater measure, elsewhere. The complaint raised in Germany was, that both in the economical and social, in the intellectual and religious conditions of life, the influence of the Jews was pernicious to the extremest degree. According to Jewish data 85 per cent. of the Jews in Berlin lived by trade, above 8 per cent. by so-called "liberal professions," and only 8 per cent. by actual handicraft; and this was according to the same source the usual state of things elsewhere amongst Jews in Germany. If this condition of things existed amongst non-Jewish people, national life would become impossible. It was alleged that amongst the Jews there was little of the pride of citizenship, but that what attracted the Jew was gain, or the honour of a position or office. It was said that national pride seemed not to exist amongst them, and this, although more and more opportunities for holding official positions had been given them. Only one-fourth of the Jewish children belonging to the 2,000 Jews of Breslau frequents the elementary schools, so that the other three-quarters are withdrawn from the avocations which make up national life. Yet the Jews laud this condition of things as a proof of their educational zeal. Modern monopoly, the monopoly of capital, is fostered and maintained by the Jew, and the modern exchange has its "hausse" or "baisse" according as these charioteers of capital drives; indeed, capital in Germany, Austria, and Russia, is entirely under Jewish control. This is particularly the case in Austria-Hungary and Russia. The subjugated races in these empires, particularly the Slavs, are far behind the Teutons in civilization and culture and political economy. The Jewish population in the midst of these nations, more numerous here than anywhere else in the world, far superior in intelligence to the races amongst which it lives, instead of exerting a good



influence preys upon them. And in what way an enlightened Jew has shown in a pamphlet, one of the cleverest written on the Jewish question, bearing the title, "New Epistles to the Hebrews." With fervent patriotism the author points out to the Jews, his own people, the serious position of things and the signs of the times. The anti-Semitic movement of the nations, he says, is simply a protest against playing the part of Egyptians being spoiled. All this is borne out by the actual condition of Austria-Hungary and Russia. Of 370 writers in Nether-Austria in 1880, only forty-five were not Jews. Of the lawyer students at the high-schools, brokers, and commercial agents, quite half were Jews. In Russia, Jews monopolize trade, and are particularly active in the degrading trade with vodka and spirituous drinks. The same is true of Roumania. There are, it is true, many Jewish artisans, but they remain artisans only until they can get a chance to improve their position, for as artisans they are the pariahs of their people. An attempt has been made to make agriculture popular amongst them, but it has failed. The Caraïte Jews of the Crimea, who do till the ground, are of Tartar origin. All the other Jews aim at high positions for their sons, and send them to the high schools; and the Government has to enact laws to prevent this. In Russia the Jewish question is more vital even than in Austria-Hungary; for in Russia it is a particular passion of the Jews to prey upon the population through their passion for spirituous liquors. The peasantry of whole districts is indebted to the Jews, who are as much in their power as when they belonged to holders of the soil. Only, they are worse off now than when they were slaves. They plough, sow, and reap for the Jew, and he leaves them just enough to go on with, barely enough! To such actual conditions are due the bloody riots and anti-Semitic disturbances in Russia and Hungary. The indignation meetings held in large cities condemning these anti-Semitic riots, but not saying a word against the state of things which brought about the rioting, has contributed to darken the understanding of the Jews, and to prevent them from seeing themselves in a proper light.

It is folly to impute to the Court Chaplain, Stöcker, the present anti-Semitic movement. All that he did was by a public meeting

to call attention to the differences between Jews and Christians, and to make proposals for the removal of these differences. It was this which drew attention to and made him so prominent, though he proposed nothing feasible, for he had no clear recognition of the *status quó*. He has the merit at least of having brought the subject into the arena of a public political meeting, the best possible place for the settlement of the questions of the day. Since then his initiative has been followed by some; but many who have never heard of him have undertaken to put an end to the relations at present existing between Jew and Christian.

In Germany the agitation has been carried on without very violent measures. There have been, indeed, a few tumultuous incidents, but they have been unimportant.

In Russia and Austria-Hungary violent measures have unhappily been to a large extent resorted to, and serious disturbances of the public peace, with destruction of Jewish property, and even shedding of blood has followed. Anti-Semite Christians too have rejoiced in this, and spoken of it as the only way to settle matters. On the other hand, Jews have posed, or have by philo-Semites been made to pose, as martyrs; whereas the true explanation of the agitation is, that "as a man sows, so shall he reap." Thus anti-Semites and philo-Semites both misjudge and mismanage a serious question of the day, bringing about no solution of it. This must be effected, but how? First, it must be realized that if Jews and Christians have been hitherto at daggers drawn there must be a something as reason for this. This something is religion. The task of the mission to the Jews, which from the first clearly saw this, is to persuade Jew and Christian to seek in the Gospel the only solution to their position; and though the mission is not called upon to dictate to the State, municipalities and governments need to learn, that unless the root of the matter, religion, be healed, a cure is hopeless. And the Gospel is the only remedy, for it brings life to disease and corruption.

Looking at the Jewish question from this point of view, it is by no means hopeless. The Jews, though emancipated, feel keenly that there is a wall of separation between them and Christians. Jewish papers, which at first attributed the anti-Semitic agitation in

Germany to the personal initiative of the Court Chaplain, Stöcker, have by the events in Russia and Austria-Hungary been brought to reflect that there may be a reason for all this anti-Jewish feeling. They begin to see the misuse made of a position which modern legislation had allowed them, and which they had availed themselves of to plunder a sensual race by pandering to their animal taste for liquor. In the Jewish El Dorado, Hungary, a constitutionally free people rose against the Jews to obtain an exact respect for constitutional rights. And in this country, where Jews are hand in hand with the Government, despite Jews and Government, at the last elections to the Reichstag, seventeen anti-Semitic deputies were elected by the people, while the anti-Semitic party went on increasing in strength. In Vienna, the stronghold of the Hebrews, where it seemed impossible to raise against them a political party, one has been formed which is likely to become a powerful instrument against them. The incident at Tisza-Eslar, too, shows how great is the cleft between the Jews and their surroundings, notwithstanding emancipation and modern civilizing influences. This is not the case in the Hapsburg dominions only, but, as is universally admitted, upon the face of the whole globe. The Jews, therefore, have at last recognized that silence about these things can no longer be kept.

Even Philippon's *Jewish Universal Chronicle*, the most characteristic of the Jewish newspaper organs, says it would be folly to deny that there is a certain religious fanaticism in the nations against the Jews, but ascribes the present agitation to a hopeless attempt to deprive Judaism of a prominent place in the world. There is progress in this readiness of the Jews to own that which is the root of the Jewish question. And there always has been a tendency amongst some Jews to recognize that on a worldly footing no reconciliation could ever be brought about between Judaism and Christianity. Jews of this way of thinking belong to Chasidism, of whom there are in Europe hundreds of thousands attached to miracle-working rabbis, who keep them separated from the rest of the world. But Chasidism is powerless against modern State organism, and cannot gain the upper hand in Judaism. And the overwhelming majority of Jews are aware of the anomalous

nature of their position, for they have no desire to go back to the old state of things, and are not mature enough to go forward to something better—hence indecision and groping in the dark.

Despite sad experiences in the past, a large number of Jews hope much too from the spirit of the age and from the development of modern principles; and having no higher consolation, lean upon this brittle staff. Others seek to improve their future by religious renovations, and a so-called new orthodoxy has sprung up with a numerous progeny. It is but a dressing-up of old forms and ceremonies in a new attire, with an omission of the Talmudic spirit which ever excluded all blending with the progress of the epoch. Rabbinical meetings too have discussed, without much result, what is to be done, and a more careful religious training for the young has been proposed; but this kind of education is only of a nature to produce *ennui*, without fostering real religious sentiment.

On the other hand, there are Jews who tell the world that they are the victims of priestly intolerance, that Judaism alone is the true religion which frees faith from all mythology, the religion to which the Churches will have to return. But claims such as these are scarcely worthy of notice by the Christian nations, except as showing how anxious Judaism is to hide its diseased condition and emptiness under vain assumptions.

And to those who repeat to the Jews that they are a nation in a nation, they reply—or many of them do—that this is as it should be, and as it should remain. Indeed, the thought of a Jewish independent nationality, in the land of Canaan or in another land, is uppermost with many, and obtains expression in some of the most prominent papers of the times. There is a general tendency to develop national sentiment, and the Jewish race cannot escape this tendency, which goes on increasing in power, and will eventually win itself consideration.

Another Jewish party, not however backed up by the support of numerous partisans, gives another solution to the recognized untenableness of the present Jewish position; and recommends, if the full benefit of emancipation is to be attained, that the Jews should ally themselves to the nations amongst whom they live, inter-

marry with them and adopt their religion ; and it is one of the most important signs of the times, that Jews should consider they might improve their position by embracing Christianity, and openly discuss the advisability of taking this step. Amongst educated Jews there is more recognition of the value of Christianity. This is not due to any of the moving forces of faith, but to an insight into its historical, political, and social value, which urges the Jews on to amity with Christians.

In the midst of this chaotic condition of Judaism, there are some new features of Jewish life taking consistence. In Palestine, a Jewish agricultural colony of Jews, from Russia, has been founded. The name of the settlement is Artuf. With these Jews Christianity has found acceptance, and the number of baptized Jews is increasing. Thus, by the side of a Jewish-Christian community of long standing in Jerusalem, a second has sprung up in Palestine.

In Russia a Jewish-Christian movement, unconnected with missions, has been set on foot by a lawyer, Dr. Rabbino-witz, and this movement is carried on by him in districts where the Jews had lived apart from the rest of the world. Nor are the Jews of this community to be blamed if they seek to establish their own ecclesiastical and civil form of government, though it would be an exaggerated independence that should refuse to learn anything from the Church of past ages, and the community would run the risk of becoming simply an Ebionite sect.

The condition of the Jews which has been depicted, in which they recognize the power of Christianity, makes it a duty for the Churches not to leave them to themselves at this crisis ; and this responsibility the Church has felt, and she has undertaken to send forth witnesses to Israel, and not to leave the Jews in peril. The missions have shown that the Churches have recognized their duty, and have drawn upon themselves the attention of all Israel. The missions have shown that the Church of Christ is not content to sit silently at the door of the synagogue, but has pointed out to the Jews the only way of living in harmony with Christian nations. And, to the Church herself, the mission is the voice of conscience warning her not to disregard her office. It is untrue that

missions to the Jews are fruitless. There are thirty greater and lesser missionary societies to Israel, with about two hundred and eighty agents working amongst the Jews throughout the world ; and quite half the number of annually baptized Jews are the fruits of missions. It is a false assumption that the Gospel is rejected by Israel, and it would be found to be so were the message delivered more generally by witnesses for Christ.

And, if the Church has remembered her duty to seek and save that which was lost, she must not in her work of mercy overlook the Jews. St. Paul, it is true, speaks of the blindness of Israel, but he himself did not neglect to put before his people, the Jews, the way of peace, and rejoiced in a final salvation for all Israel. And in the last decade, many more Jews have embraced Christianity than ever did in preceding decades. The number increases in all the three principal Churches, and may be estimated at about 1,500 yearly. Considering the number of professed Jews this is a large proportion.

The Church must then no longer sit with hands folded, and let who will come to her ; even were not the command there, to be the messenger of glad tidings to Israel, self-interest should urge the Church to sit no longer inactive. Spain has experienced the evil of receiving into the Church merely outwardly a numerous body of Jews. Hitherto, the Evangelical Churches in Great Britain, Russia, and America, have alone recognized their duty to Israel. The other Christian Churches still require to be enlightened. And the recent events of the anti-Semitic agitations ought to have had the effect of arousing the Church generally, and awakening in her a sense of duty out of which strength for action would spring.

Amongst the students of Germany a party has been formed which bids fair to become the nucleus of better things. The learned missionary, Faber, in Leipzig, in remembrance of the Halle Mission to Israel, has started under the same title an *Institutum Judaicum*. Here, with the power of the Gospel, endeavour will be made to solve the difficulties of the Jewish question. Sad it is that the leaders of the universal Church remain so apathetic in this momentous and vast concern. The Gospel is to be preached to all nations, and all are to come to a knowledge of the truth ; and the mission

has for task to keep this before Christians as well as Jews, and the Church, if not alive to her task, should be made so. It is the avocation of the mission to be the voice of conscience to the Church and to Israel; and when the Church avails herself of the mission as a handmaid for Gospel propaganda, then the mission will be less one-sided in work. And this work is rendered the more imperative by the condition of the Christian, as well as of the Jewish population, lest the one demoralize the other. Yet, truly, is there no mission-field requiring such patient looking for of the harvest; for of no other nation do we know what prophecy tells us of Israel, that in the latter end will conversion first come to Israel as a nation. Revelation tells us that then Israel will become a blessing to the earth. For such fair future is Israel reserved, and the circumstances of our own days already lead us to expect that the good time is near at hand.

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### The Lord's Day: its Place and Power.

ADDRESS BY REV. JOHN GRITTON, D.D., OF LONDON.

DR. GRITTON not being able to attend the Conference, his paper was read by Rev. Dr. J. H. WILSON.

Among the factors of human existence and well-being, rest has an important function, and the weekly rest of the Lord's Day is one of the most prominent and fruitful forms of rest. No wise man will leave it out of his calculations, or try the experiment of life without rest. We may add, that no prudent man will try the other experiment of the week without the Sabbath. It is an experiment often made and as often ending disastrously, but it is left to the thoughtless or to the greedy or to the slave to try the experiment. The prudent man, who wishes to make the most of life, will leave it alone, and the wise man, who wishes to make the most of two lives—that which is, and that which is to come—will as certainly have nothing to do with it.

Long experience—ranging over centuries, with many differing climates and conditions of civilization as its theatre—has justified

the conclusion which the late Earl of Beaconsfield expressed, Of all Divine institutions given for practical life, the Sabbath is the most Divine ; and it justifies also the statement of a non-Christian but thoughtful French philosopher, that, if society had no Sabbath, the first duty of philosophy would be the creation of one. The political economist, Adam Smith, testifies : "The Sabbath as a political institution is of inestimable value independently of its claims to Divine authority." Mr. Gladstone writes : "I have myself, in the course of a laborious life, signally experienced both its mental and its physical benefits. I can hardly overstate its value in this view." Let me also quote the words of one of the most devoted workers in defence of the Lord's Day, Monsieur E. Deluz, of Geneva : "At the very foundation of the question of the Lord's Day, which we seek to enforce, is nothing less than physical and spiritual health, family and Christian life, national prosperity, and the advance of the kingdom of God."

An institution of which such things are truthfully stated demands the most intelligent consideration of all thoughtful Christian men.

We desire to consider, very briefly, the place and power of the Lord's Day. Its power and influence will depend on its place in the purpose of God and in the affections of men. Such as it is in character will it be in operation ; its fruits will be proportioned to the energy and vitality which pervade it. If our Sabbath ideal be low, our Sabbath practice will be poor ; if the Sabbath of the Lord's Day be to us "a delight, the holy of the Lord and honourable," then will our regard to the day be deep, and our observance of it fruitful of sweet rest, of glad service, and most blessed refreshment.

1. The place of the Lord's Day in Scripture is from Genesis to the Apocalypse ; from the first opening of the history of the world, when chaos had given place to order, until the period seen with prophetic gaze by the writer of the Epistle to the Hebrews, when, through all the ages during which the Lord Jesus, after the completion of His atoning work, should be resting, the keeping of a Sabbath should remain to the people of God. No sooner had God finished from the work of forming the cosmical world in which we live than Himself rested and was refreshed, and He also



blessed the seventh day and sanctified it. The institution thus takes its place at the beginning. The continuance of the institution throughout patriarchal times is rather assumed than stated, but it distinctly reappears previous to the giving of the law at Sinai as a thing known and obligatory to the chosen people of God. When the God of Israel legislated for His people, whom He had redeemed out of Egypt, He placed in the very heart of His moral law the Sabbath, spoke of it as a thing already existing, and made it a memorial both of creative work ended and of the national redemption of the Israelites out of the house of bondage. Thus the Sinaitic law added a sanction to the Sabbath, but did not create it.

Thenceforward the Sabbath finds its place in the chosen Jewish nation, a test of their obedience, a sign of their relation to God, and, too often, a witness to their rebellion. In association with the sin of idolatry we often find that of Sabbath-breaking; and many of the punishments which fell upon them in their own land as well as in exile were the common penalty for these two iniquities. God never relaxed the claim of the Sabbath, never overlooked the transgression of Sabbatic law, and never omitted to visit the sin with heavy penalties.

Thus the original institution of a weekly rest day for man, as man, had been made by its Author the sign of His special connection with one particular nation. The original command had been codified in the moral law. It was thus, as it is now, a general moral law for all nations and it was also a special law for a peculiar people. In this second relation there were added to the law various ceremonial and civil observances which were not part of its essential, moral, and natural character—which affect neither the Gentile nations nor the Church of Jesus Christ formed out of those nations as well as out of believers from among the Jewish people.

When our Lord Jesus Christ rose from the dead, He, the very Lord of the Sabbath, changed the day from the seventh to the first—from that on which He lay dead in the tomb to that day when, having died on account of our sins, He rose again on account of our justification. This change fulfilled old covenant.

predictions in the 2nd and in the 118th Psalms. This change has been recognized by the Church of Christ in all ages, with few and insignificant exceptions; so that the observance of the seventh-day Sabbath has been left to Jews, who deny the fact of the resurrection and stand off from faith in the risen Jesus.

By this change of day, Sabbatic law receives a third sanction, and draws up unto itself added blessedness. To us who believe the Gospel the weekly day of rest does more and is more than it could do or be before Christ rose from the dead; it is still fragrant with memories of a perfect creation and a wonderful national exodus, and it is more beautiful as being the divinely appointed memorial of a glorious redemption, so grand and joyful that, in comparison therewith, even the wondrous deliverance of Israel out of the house of bondage in Egypt sinks into comparative littleness.

It is clear, from the argument in Hebrews iii. and iv., that the Sabbath has a prominent place in the Divine plan of salvation, and cannot possibly drop out of that plan till all is fulfilled. The weekly Sabbath has been ordered by God so that it proves an advantage to men of all nations in all ages. It falls in with human constitution and admirably meets human need. It is a memorial, a promise, a rest, an opportunity for undistracted worship, and a constant witness to God as Creator, Redeemer, and King.

While it has thus its place in the Divine plan, it has ever been in a prominent place in the Divine working. He who fitted Sabbath law for man, under varying dispensations and in all lands, has been working according to the counsel of His own will in heaven and on earth, so to order the course of things that more and more markedly, from generation to generation, His plan is manifested. Multitudes still know it not, multitudes despise it, misinterpret it; but, with growing unanimity, countless numbers in many lands rejoice in the constantly recurring Lord's Day as the day made by God, as the day of gladness for the followers of Christ, as the true Sabbath of rest for weary bodies and minds and spirits.

The place of this day in the Church of God is that of honour and dignity. It is blessed and it blesses. "In the ring and circle

of the week, the Sabbath is the jewel, the most excellent and precious of days. God has blessed it and sanctified it in an effective sense, as He hath appointed it to be the day whereon He doth especially bless and sanctify us"—thus writes good Bishop Hopkins. "The Lord's Day is to be eminently a religious day, a day consecrated to God and His service; and, at the same time, it is to be eminently an honoured and a happy day—honoured because God has honoured it; happy because it brings with it enlarged scope and opportunity for communion with God"—this is the testimony of Dr. and Professor Heurtley. ("Form of Sound Words," p. 264.)

These eminent writers do but give utterance to the common experience of believers as to the high regard which they bear towards the Sabbatic appointment of God and the large place which it fills in their affections.

What place hath this appointment in the world? The Sabbath law binds men as they are Christians—rejoicing in the sweet liberty and constraint of love; it binds the Jews who accept as authoritative the Scriptures of the Old Covenant, and, being but the formula expressing a natural and necessary law, it binds all the descendants of Adam to whom it was originally revealed. No man is free from the moral law of God. Thus the Sabbath has its place in the world, the place of authority and of benevolence. Let us be thankful that it is so. This commandment, like the other nine, and like every command of God, is holy and just and benevolent. Every life is the happier for obeying this rule of our heavenly Father; all labour is more fruitful for being wrought in subjection to the law of rest. Man, in his complex nature as body, soul, and spirit, attains to his highest development, and finds his highest good, only in the way of Sabbath rule. This law has its place also in the legislation of nations. Christian rulers and lawgivers have observed its beneficial effects, and have, in many lands, embodied the Divine law in the statute-books of nations. Earl Cairns, late Lord High Chancellor of England, speaking in the House of Lords in February, 1881, said as follows: "What are the grounds on which the legislation and practice of this country have proceeded in regard to the observance of Sunday? I say that it

could not have been maintained if it was to depend on merely human law. The institution of Sunday is only maintained because the vast majority of the people of this country are convinced that it depends, not on human law, but upon a higher and greater law which we are all bound in conscience to obey."

We now see, do we not, the high and unique place of Sabbath law in the plan and working of God, in Holy Scripture, in the Church of God, and in the weary world.

2. The power of an institution must be very great which holds so high a place and is surrounded with so many and such glorious sanctions. No one who has tried the experiment of loving obedience to the law on which the institution rests will question or doubt the power thereof for much good and many gracious results. Alas, that so many test this only negatively, by losing innumerable blessings which Sabbath observance would confer on them!

Coming from God and sanctioned by Him, the Sabbath bears witness to His love and His wisdom. He has oftentimes commanded it and as often commended it. The obedient soul bows before His command and implicitly accepts His commendation. Then comes blessed experience of its power. Weary, tried, tempted; overwrought in mind, it may be, or in body: under pressure of want or competition or rivalry: come, perhaps, to the limit of endurance; the Sabbath dawns, bathing body and soul in the cool waters of quiet, and breathing an unutterable peace through the whole being. This it is even as a rest only; but the soul which is awakened to eternal and invisible realities knows that there is no true rest without worship. The resting believer finds also the power of the rest as for holy and rejoicing worship. He draws nigh to God in quiet and sustained adoration, and God in Christ Jesus by the Holy Ghost draws nigh to him. Doubt is hushed, anxiety rebuked, sad anticipations changed to trustful dependence, so that the whole man, braced, re-created, purged, goes forth to fresh conflict, strong in the Lord and in the power of His might.

Would that all knew this Sabbath blessedness in its highest aspects! There are, however, multitudes who have the rest though they do not use it and enjoy it aright in Christ Jesus. So are there many families who have the day for rest, but do not use it

for worship. There are communities, also, who enjoy a large degree of rest, but only some here and there use the day for its highest ends. Shall we be indifferent whether such have or have not the weekly rest? Most certainly not. The power of the Lord's Day brings even to such much blessing. It is a physical boon to them: it enhances social and family life: it saves many from incessant grovelling in low and depressing employment: it breaks in upon the anxious and restless ambitions and rivalries of life: it tones down distinctions between rich and poor, capitalists and proletariats: it gives breathing-time which, at the least, *may* be used aright. Let us add to all this, that it is used by multitudes in many lands as an opportunity for religious duties, in attendance on which many are met by the Word of God, believe, and are saved.

Nor should we omit the fact that, as a witness for God, a memorial of bliss lost and a promise of enduring rest provided by our loving heavenly Father, the day itself possesses power for good.

Does it not, then, become Christian people to use the Lord's Day with conscience towards God? Everything which spoils it as a rest should be avoided. All things which hinder the dedication of the rest to sacred ends should be given up. Not toil only, but mere relaxation, amusements, and pastimes are out of place. The worship of God, home pleasures, family endearments, services of love to the sick, the lonely, the ignorant, will fill up the day. We shall have careful regard to the physical, social, moral, and spiritual well-being of our dependants, our domestics, and our households. Public departments should secure adequate rest to their officers of all ranks: railway servants and those employed in other locomotive services, postal employés, the police, the attendants in refreshment houses, should all enjoy rest and the opportunity for worship. Manufactures should cease: gas, chemicals, paper, glass, can be produced, most of them, without Sunday work, all of them with very little work, and this work should be sacredly minimized or avoided. All ordinary trades should be quiet, and all their toilers should rest. For all men—our neighbours on shore and our sailors at sea—there should be rest. Public pageants,

political and civic meetings, elections and displays should be avoided ; military and naval duties reduced to the lowest possible point ; and all Sunday toil of women and minors prohibited. The drama, exhibitions, concerts, excursions by steamer, train, or any other method demanding the toil of our fellows, should be avoided.

As a great educating and elevating instrument, the Sabbath should be thoughtfully guarded, in the assurance that the Lord of the Sabbath will regard the sincere efforts of His own people to glorify Him therein and to do good to men ; and will, by the grace of His Holy Spirit, lead many onward to that only true and satisfying observance of the day which springs from loving reverence to the will of the heavenly King and Father, and glad enjoyment of the true resurrection life which burst upon earth on that first Sabbath of our new era when the tomb of the Crucified was found empty, and the noble anthem "The Lord is risen !" began to gladden the hearts of men.

Knowing the place of the Lord's Day, and rejoicing in its power, let us all observe it for our King's honour and the advance of His kingdom—for our own growth and sanctification, and for the sake of souls needing, above all things, contact with the Word of God ; let us all remember the Sabbath Day to keep it holy, and test to the utmost the refreshment, the light, and the gladness of which our loving God has made it the channel and instrument.

Thus, with innumerable multitudes shall we rest now, and pass upward by and by to the Sabbath-keeping which will be full, perfect, and eternal.—AMEN.

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ADDRESS BY PASTOR F. HAHN, OF GENEVA.

In England and America the Sunday observance question has long ago been answered, and the answer has become a powerful and popular right. Sunday observance has become a birthright, a heritage, which Sunday observance societies are merely called upon to watch over. Such societies in those countries have but to see to it that a pious custom does not decline, whereas with us they have to do with the bringing about of the public and private

observance of the Sunday. This is the distinction rightly made by the Rev. Dr. Gritton, Secretary of the Lord's Day Observance Society, at the International Congress in Geneva, in 1876. Would that we on the Continent could obtain for ourselves and people this precious heritage. Would that we could, to mention one thing only, speak of a reduction of the number of trains run on a Sunday, instead of having to own to an increase, by reason of excursion trains.

But none of these prized privileges protected by the customs of a nation do we possess. Our Geneva Committee is therefore unable to imitate other more favoured lands in the action taken to procure Sunday observance, and is obliged to proceed in its own way, as seems most desirable, and most in accordance with Continental usages; and is therefore, first of all, called upon to seek recognition for the claims and the God-ordained rights of Sunday observance.

We must therefore esteem ourselves fortunate if the fundamental truth is acknowledged, and if our populations learn to accept it and to feel, "We want a universal 'day of rest'—we want the Sunday, lest we wreck our souls and bodies." To attain this is our immediate task. It is the conviction that the religious, moral, social, and economical weal of the people, depends upon a Christian Sunday, which keeps at the head of our International Committee our indefatigable president, Mr. Alexander Lombard, with his silver hair, but with youth renewed like an eagle's, and his faithful co-worker and secretary, Mr. Deluz.

And the endeavours which have now been carried on for many years of our committee have, God be praised, not been in vain. Permit me, then, to relate to you something of our history, labours, and present condition.

The work of our International Union for Sunday Observance in Geneva took its origin in the Evangelical Alliance meetings held there in 1861. In consequence of a deeply impressive lecture of Professor Godet, of Neuchâtel, the banker Alexander Lombard and some friends, started this movement. It began with a Geneva Local Committee in the same year; to this was added, in 1866, the Swiss Central Committee, and lastly, ten years later,

the International Committee, comprising thirty groups from various countries, was formed.

And what has been done by this International Committee? Comparatively little, less than could have been desired; partly from lack of co-operation, partly from lack of means. But the principal work of the committee has been to promote Sunday observance, without undue meddling, by the following means:—

By international congresses and conferences which were held in 1876 and 1877 in Geneva, in 1879 in Berne, and in 1881 in Paris. As frequently as possible the Executive Committee has called into existence and established branch local committees. Hundreds of public addresses and sermons have by its members been held in various regions of Europe. Its official reporter, *Le Bulletin Dominical*, has been distributed annually to the extent of 10,000 copies, and at the moderate price of one franc per annum.

Thousands of books, tracts, placards, circulars, &c., in different languages, have proclaimed the Sunday observance principle. Nor has all this agitation been fruitless, for even in Roman Catholic countries—in Italy and Spain, for instance—the day of rest is demanded by periodicals; while in Switzerland, the German periodical, *Schweizer Sonntags-freund*, is published, as well as our international organ.

To arouse more intelligent thought of this subject, in the year 1877 a prize of 2,000 francs was offered for the best popular essay on "The Importance of the Sunday Repose by those employed by Public Administrations, especially on Railways." Fifteen manuscripts were sent in, several of three to four hundred pages. Five of these have appeared in as many volumes. A previously offered prize of 2,800 francs on the hygienic importance of the Sunday observance was awarded in part by the Swiss Central Committee to the Berlin doctor, Paul Niemeyer. A second edition of his work has appeared. These truly popular contributions to the literature of Sunday observance have found a beneficent lasting sphere of utility in private and parochial libraries.

But not only in this indirect way, but by personal representations also, has our committee sought to influence public opinion, calling upon officials and government authorities and seeking to



win them for the cause, when it would have been hazardous for the employed to plead for the day of rest. At the Official National Congress for the Promotion of Railways, held in Berne in the years 1878 and 1880, the Committee took action, and succeeded in obtaining the recognition of the Sunday as a day of rest in the proposed international regulations for goods traffic whereby a Sunday is not to be counted as a day of delivery in bills-of-lading. This reform, if finally adopted, will have very important results on the Continent, such as the closing of goods, book offices, and the suppression of slow goods trains on Sundays, or at least a great reduction in their number.

A few months ago we sent off circulars in two languages to 1,200 administrations of railway companies in Europe, urging reform in Sunday observance, that the employed might have their day of rest. Each circular was accompanied by a pamphlet on the subject by the distinguished civil engineer Charlier.

We have made inquiries concerning the general condition of Sunday observance in manufactories and trades, and we intend to publish the results of our inquiries for the good of those employed.

We purpose, further, making a statistical inquiry into the evils, social, moral, hygienic, and economical, resulting from non-observance of the Sunday.

We purpose also to seek to obtain from the press absolute Sunday observance in the interests of a number of printers, &c., whose interests are trodden under foot.

Lastly, we purpose issuing a call upon all pastors of churches, of whatever denomination, to make Sunday observance the subject of a discourse from the pulpit at least once a year.

For the attainment of these various scopes we need—and now I come to our desiderata—we need more thorough and perfect organization. We ought to have a statute to the effect that an international congress or conference be held every second year in one of the capitals of Europe, to win for our cause public opinion and co-workers.

Furthermore, our over-burdened secretary, Mr. Deluz, should have a coadjutor, a travelling secretary, whose duties should be to visit the countries where French and German are spoken, and to carry on the work by statements at meetings, by lectures, &c. For

It is the conviction of the committee that there must be in addition to the word written or printed the *living spoken* word.

To carry out this part of our programme we ought to have command of 10,000 to 12,000 francs instead of about 5,500. Hitherto Switzerland has borne half the costs of the International Committee, as well as the costs of the Central and Geneva Associations since 1886, making a total sum of 140,000 francs. England has contributed one-third, Germany a twentieth, and other countries have given the remainder.

At present we have to deplore a deficit of 2,000 francs. Last year from lack of funds we had to defer to another year our projected International Conference, and again this year we have had to put it off for the same reason.

Have we not done well, dear fellow Christians, to raise this cry for help in your midst? As has already been said, our work is an offshoot of the Evangelical Alliance. Our cry is that of a daughter to the mother that gave her birth, and next to the cry to the Lord of the Sabbath the International Committee makes an appeal to the Evangelical Alliance to the spirit of whose life the Sunday observance movement owes its origin. And shall not the child say, "Thou hast given me life and now wilt thou not sustain me till my strength is greater?"

Will you not then help us, dear friends? Brethren from England, France, Belgium, Holland, Norway, Germany, Italy, and the United States, awaken interest for our cause in other countries and win for us other friends who shall help with heart and hand. It is not for us to let men of violence carry out what the Lord has given us to do. It were not well for us if that were true which Rudolph Todt says in his book, "German Radical Socialism and Christian Society": "It may be that we, enemies of the Bible and of the Church, may be the means of bringing about a universal prohibition of labour on Sundays sooner than Christians with all their well-meant petitioning and associations; and what irony it were if we did what the Church with her power and influence has failed to do!"

Dear Christians, we will not allow the Christian Sabbath to become an anti-Christian day, the Church to be closed for the preaching of the Word of God, and opened only for popular political and scientific lectures as these socialists propose!

Shall we not show by our deeds that the groanings of those who have been deprived of the Sunday have touched our hearts? We will be no longer indifferent to the lot of the unhappy white slaves, who will before long have lost all faith in us if we do not take them by the hand. We will not allow the only bridge which appears able to unite us with the socialists to be blown up under our feet—the bridge which may enable us to cross the abyss made by modern socialism and unbelief which threatens to engulf us one day amid the flames of revolution.

In the seventh edition of "Socialist Songs and Declamations," published at Zurich in 1888 (bound in blood-red), to the melody of Luther's hymn, *Ein fester Burg ist unter Gott*, a parody of it is given—

"A rampart firm is this our bond,  
Born of our own self-power,  
It takes hold of a rocky ground,  
In storm 'tis safety's tower.  
And beat the wave may on,  
Here safe the rock upon,  
Our banner floats;  
Beneath, we fight  
For human right."

We too fight for human right, and many social democrats are nearer to us in spirit and endeavour than we imagine.

If the violent spirits of social democracy gain the upper hand, we shall have revolution. But if we of the Sunday observance and Inner Mission win the campaign, we shall have a blessed reformation, and shall sing Luther's hymn in triumphant chorus.

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#### PUBLIC MEETING, SATURDAY EVENING.

KAMMERHERRE LUTHCHAN PRESIDED.

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### The Baptism of the Holy Ghost.

ADDRESS BY REV. DR. CLEMANCE, OF LONDON.

Our theme this evening is one on which it is a luxury to speak. It is this—*Our Lord Jesus Christ, the Baptizer with the Holy Ghost,*

Here we are in a region of thought which is "without controversy." We have this week been meeting on one common platform as disciples of one Lord and Saviour Jesus Christ. We have been looking around us to inquire what are the signs of the times. We have asked each other how we can best fulfil the work which our adorable Lord has put into our hands. And now, ere we separate, it cannot be unfitting for us to look upward to Him who has said to us, "Occupy till I come" (Luke xix. 18). The vigour and gladness of our Christian service will depend very much upon our perception of what our Lord is to us, and on what He is doing for us now that He is exalted to His throne. The Apostle Paul reminds us that if we are reconciled by a dying Saviour, we are saved by a living One. "For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life" (Rom. v. 10). There is, however, one passage to which we would now more especially allude. We find that just before our Saviour began His public ministry He was heralded by John the Baptist, who pointed Him out as sustaining, or as about to sustain, two distinct and separate relationships to men. On the same day he said of Jesus, "Behold the Lamb of God, which taketh away the sin of the world" (John i. 29); and also, "This is He that baptizeth with the Holy Ghost" (John i. 33). Now it is not possible for believers to think too much of Christ as the Lamb of God; but it is quite possible for them to think too little of Him as the Baptizer with the Holy Ghost. In fact, we venture to think that for every thought which believers have had of their Lord under the second aspect, they have had ten thoughts of Him under the first. We are very far from saying that the ten thoughts of Him under the first aspect are too many; but we are sure that the one thought of Him under the second is very, very much too few. For these two parts of our Lord's work are the two pillars of our faith. The atoning sacrifice is finished. It was completed on Calvary once for all, never to be renewed, never to be increased in its efficacy, never in any way to be added unto. "By one offering He hath perfected for ever them that are sanctified" (Heb. x. 14); and *that* work once done, we have but to accept it as God's free gift of love to us. This atoning

work is complete for ever. But the second part of Christ's work—the baptism of the Holy Ghost—is going on perpetually. It had, indeed, one grand and memorable historic commencement, in the outpouring of the Holy Spirit on the day of Pentecost (Acts ii. 38); but that was only a commencement. The outpouring of the Holy Ghost is ever going on. Our Saviour died to be the Atoner; He lives to be the Baptizer; and whereas the atoning sacrifice is completely finished, the great baptizing work will never be completed until the last believer is safely home in glory. To carry on this work our Saviour lives and reigns as Head over all things to His Church.

If we were asked how we would define the baptism with the Holy Ghost, we would express it thus: *It is such a communication of the Spirit of God to the spirit of man as it is the prerogative of the Divine Being alone to impart, and such as, being given, enriches the receiver with whatever grace or gift may be necessary to, and sufficient for, a noble life and a holy walk.* In the faith of this all Christians are one. All agree to acknowledge a Divine Baptizer, even the Lord Jesus Christ. He Himself never baptized with water (John iv. 2). This He entrusted, and entrusts still, to His disciples (Matt. xxviii. 18–20). The higher and nobler baptism is in His hands alone. It is in fact by virtue of this that the true unity of the Church becomes possible, and even actual. We, being many, are one body in Christ (Rom. xii. 5). By one Spirit we are all baptized into one body (1 Cor. xii. 13). And this baptism it is our Lord's prerogative and glory to bestow. He in whom dwells all the fulness of the Godhead bodily (Col. ii. 9), gives out of that fulness to all believers (John i. 16). The Father giveth not the Spirit by measure unto Him (John iii. 34). Having received of the Father, in our behalf, the promise of the Holy Ghost (John xiv. 16; Acts ii. 38), He now sheds forth perpetually that gracious energy to quicken the dead, and to train the living for eternity! (Eph. i. 19, ii. 6.) He who with unwasting energy gives forth as much brightness and beauty to each spring-tide as it comes as though it were the first outcome of His fulness, doth pour the fulness of God into human souls, age after age, as richly as when the first outpouring thereof began. Who then so fit to be the

Baptizer with the Holy Ghost as He of whom John bare record that "this is the Son of God"?

It is, moreover, revealed to us throughout the New Testament, especially in the Acts of the Apostles and the Epistles, not only that this distinctive work belongs to our Saviour alone, but that it is the specific aim of His administrative work in glory, to carry forward on earth this baptizing with the Holy Ghost. Speaking broadly and generally, in the Gospels we have Christ set before us as the Atoner; in the Acts of the Apostles we have Christ's work as Baptizer. The Gospels take us up to Calvary, where the foundations of the Church were laid in sorrow, tears, and blood; the Acts of the Apostles take us on from Calvary to witness the results of the resurrection and ascension, and show us the great baptizing work of our Redeemer as the power whereby the first Churches were begun and sustained, and believers added to the Lord (Acts ii. 17-47). And if we pass on from the Acts of the Apostles, and go through the Epistles, we there find that every virtue and every grace is attributed to the Holy Ghost. Whether it is faith, or love, or joy, or peace, or whatever it be, it is owing to the life and power of the Holy Ghost first coming into the believer, and then radiating from him, bringing gladness into the Church and purity into the world.

And this, this is the great privilege in which as believers we have to rejoice—that our Saviour lives and reigns above, in order to give us at any moment the plenitude of the Holy Ghost; not occasionally, but permanently; not fitfully and uncertainly, but constantly and surely; yea, as surely as the Father is ready to give good things to them that ask Him, so surely is the Lord Jesus, as He who baptizeth with the Holy Ghost, ready to give us this—the one distinctive blessing of the great Christian age, that constant, that perpetual baptism of Power, of which the outpouring of the Holy Ghost on the Day of Pentecost was but the inaugural pledge.

Let us now suppose that we were all of us receiving abundantly of the fulness of the Holy Ghost from our risen Lord, what would the effect be upon our own spiritual life? If we were "filled with the Spirit" (Eph. v. 18) that life would rise and grow immeasur-

ably in holiness and power, and our courage and vigour in the great battle with the sin and ignorance around us would be surprisingly increased! Yea, we should be so imbued with Divine might that the sense of our own weakness would almost be forgotten through the overpowering fulness and energy of the gift of the Holy Ghost! If this baptism of the Spirit were to come upon us fully and abidingly as ministers and pastors, we should preach with new power, and our hearers would be inspired with new life; there would be new energy diffused through all our congregations; a new aspect would be put upon our Christian work, and many of those miserable barriers which divide Christian from Christian would be broken down. The hard words that Christians utter to and of each other would cease to be heard, and the saying of the early days of the Church would be repeated, "See how these Christians love one another." And another effect of this fuller reception of the Holy Ghost, and that by no means the least blessed, would be, that by a more vivid realization of the increase of power which we may have at any moment, through the contact of living faith with a living Lord, we should be inspired with a holy gladness which would be a translation into life of the apostle's words, "a joy unspeakable and full of glory!"

Shall we now start another question, viz., What encouragement have we to expect this fulness of the Holy Ghost? In our reply we observe: First of all—Here is our Saviour announced at the very beginning of His ministry as "the Baptizer with the Holy Ghost," as well as "the Lamb of God;" and we do not fully receive the whole of the Scripture testimony concerning Him, unless we accept Him in the one aspect as well as in the other. Nor do we do justice to that testimony if we allow either part of it to put the other into the shade. We must accept Christ as the Baptizer with the Holy Ghost *as fully as* we accept Him as our atoning Sacrifice. Besides, if Christ were merely the Atoner and not the Baptizer, He would have laid a foundation, but there would have been nothing built upon it! Without the atonement there would have been no basis for the Church; without the gift of the Holy Ghost there would have been no Church built upon that basis.

Then we may not forget that the indwelling of the Holy Ghost

—even His “abiding” in the disciples “for ever”—was the main promise with which our Lord cheered His disciples when they were anxious concerning His departure from them. He assured them that they would be even richer for His absence; for that when He was gone, He would fill them with such a plenitude of power, that the mighty works which should be wrought by them would surpass those which He Himself had performed. “Greater works than these shall he do, because I go unto My Father” (John xiv. 12).

It is through the out-going of the Holy Ghost that the new creation of God’s grace has been begun and will be completed. “In the beginning God created the heavens and the earth.” After an indefinite interval of time, the earth was without form and void, and darkness was upon the face of the deep. Then the Spirit of God hovered over the face of the waters, and—

“Dove-like sat brooding o’er the vast abyss.”

Far, far, later on, when God would begin His new creation, again the Spirit of God descended; but this time on a human head. “I saw,” said one, “the Spirit descending from heaven like a dove, and it abode upon Him.” It abode upon Him, filling Him, as the Mediator between God and man, with measureless energy; an energy with which human souls might afterwards and for ever be vivified, nourished, and sustained. The first hovering vivified earth, the second began a new life for man. “That was not first which is spiritual, but that which is natural, and afterward that which is spiritual.” And now our Lord is not only the Divine medium of pardon, but also of life. In both the Tri-unity of the Godhead is in action. Pardon is from the Father, through the Son, sealed by the Spirit. Life is from the Father, through the Son, by the Holy Ghost. And—again we repeat it—it is by no other agency than this baptism with the Holy Ghost by our risen Lord that “the new world which grace has made” can appear in its beauty and glory. When, and as, the Spirit is poured out from on high, then; and then only, will the wilderness be a fruitful field, and the fruitful field be counted for a forest! (Isa. xxxii. 15.)

But, after all, dear brethren, when we ask, What encouragement have we to expect this baptism with the Holy Ghost? we pur-



posedly put the inquiry in order to meet a common phase of Christian thought; but we earnestly desire that we should all feel that *that is not a proper question for us to ask*. For the asking of it seems to imply, that we may possibly be more anxious to get the blessing than our Saviour may be to give it. We ought never to think thus of our Divine Lord. He saves as well as redeems. He saves by His life as well as redeems by His death. And it would be as sinful for us to doubt whether our Saviour will give us this baptism, as it is for the sinner to doubt whether His Saviour will give him pardon. It is as much our duty to receive the baptism of power by faith, as it is the penitent's duty to receive forgiveness by faith; and we never realize all that our Saviour is to us, unless we think of Him as living for this, governing for this, interceding for this—that He may supply us every day and at every hour with such a fulness of the Holy Ghost as shall fit us for every possible demand that can be made upon us in our personal Christian life. And we shall never know and feel the glory of our Divine Redeemer until we learn the habit of living upon Him for all the power we need. By His regal prerogative He imparts to us pardon, by His administrative energy He endues us with strength! And we confess, brethren, to having many a fear lest we, as believers, should have greatly dishonoured our Lord Jesus, and lest we should also have been greatly lacking in spiritual force and in holy joy through failing to see in our Lord not only our atoning sacrifice, but also *our constant spring of power!* It is now some years back that a Christian lady came to me in great distress and said, "Sir, I have such a burden on my heart. I am engaged in a boarding-school; there are many pupils; and I know I ought to tell them about the Saviour's love, and I cannot. It seems as if a padlock were on my lips. I cannot speak of Christ, and it is a burden on me every day." I said: "Do I understand your case? You love Christ?" "Yes." "You want to speak for Him?" "Indeed I do." "You cannot?" "Cannot say a word!" "And is that a burden to you?" "Indeed it is," she said. "Well now," said I, "do not tell another soul on earth what you have told me, but go and tell Jesus. Instead of asking help from man, go and fling the burden upon Him. He lives to baptize you with every power you want. Just go and tell Jesus what you feel, and leave

the whole matter with Him." I saw no more of her for a few weeks, but the next time she came to see me, instead of the face looking as if she were weighed down with a burden, it was radiant with joy. I said to her, "How is it with you now?" "Oh!" she said, "I did as you told me. Instead of speaking to man about it, I flung the burden on Christ, and, *it is gone!* I can speak for Him now. My tongue is unloosed, and I can praise God." Christian brethren, let us try this more and more. We think of Christ as our Atoner, and we cannot thus think of Him too much. But we fear that many have all but forgotten Him, as "He who baptizeth with the Holy Ghost." Such forgetfulness will be followed by a heavy penalty. Elaborate arguments about the perfection of Christianity as a system will avail but little apart from the reception of Jesus as a Power. We want Him as the Baptizer as well as the Atoner. We trust Him for pardon, let us draw from Him our strength. Then shall we tread with swifter step, and sing with lighter heart, and shall find in our Master's work a spring and an energy which will be otherwise unknown. We shall be able to do all things through Christ that strengtheneth us.

One word more. Christian brethren, it has been right joyous work to meet each other here as one in our risen Lord. We may not see each other again on earth, but our unity will remain unbroken, although this expression of it must soon come to a close. We may move in different spheres, speak in different tongues, and worship under different names, yet our fervent breathing for each other will be, "Grace be with all them that love our Lord Jesus Christ in sincerity." From England our hearts will send up the prayer, "The grace of our Lord Jesus Christ be with you all;" yea, the double grace—the grace which cancels guilt, the grace which fills with power! "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God and Saviour, be glory and majesty, dominion and power, now and ever."—AMEN.

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## FINAL ADDRESS BY DR. KALKAR.

In the name of our Lord Jesus Christ must everything be done, if it is to end with honour. We opened this Conference in the name of Jesus Christ, and we will conclude it in the same glorious name. We, who invited Evangelical Christians from all countries to come and bear witness to the abiding unity of the Church and to the imperishable power of the Gospel, undertook this work with fear and trepidation. We were fully conscious of the greatness of the task and of the feebleness of our means. And now in closing this Conference we offer sincerest thanks to the living God, who is pleased when brethren dwell together in unity, and also to all of you who have come and have bestowed upon us spiritual gifts from your abundant store. It has been the lot of the Alliance, here as well as everywhere else, to meet with violent resistance. Even in Rome nothing was at first known about the Christian religion, save that everywhere it was spoken against. On the other hand, it has been the privilege of the Alliance, that wherever its great conferences have taken place, they have brought joy to the hearts of many, and not a few have carried home a blessing which has been to them a treasure for life. Who can recall the Conference in London, where the warmth of first love found so fraternal and delightful an expression; or the assembly at Paris, with its peculiar characteristics, so rich in hallowed memories; or the meeting at Berlin, where the King of Prussia as the head of his people confessed that Jesus Christ is the imperishable Rock of Ages—who, I say, can recall these gatherings without acknowledging that the Alliance is built on a foundation that cannot be shaken? Nay, could we recall the memories of Geneva, where we found the Reformed Church represented by Merle d'Aubigné and Christian philosophy, by Ernest Naville; or of Amsterdam, with its abundant display of temporal and spiritual wealth; or of New York, with its magnificent arrangements; or Basle, still so fresh in our recollection—without saying it has everywhere been proved that Christianity is the power that unites the hearts, and that the union we call the Evangelical Alliance derives its force and life from the spirit of love in our Lord Jesus Christ?

And how could it be otherwise? Is this union a momentary idea; did it spring into life from a sudden fancy; does not its existence find its roots in the deepest soil of the heart? Oh, my friends, could I but lead you to the place where it first burst into life, you would find some of the best men of England and Scotland, together with Christian heroes from different countries, all met together to consider how to mitigate the dissensions among those who nevertheless all bore the glorious name of Christians; to what earnest deliberations, to what heartfelt supplications, to what penitent and humble confessions would you not listen, from the lips of men, who had resolved to call into life, a union like this! He, who now addresses you, has seen and has heard most of those heroes of the faith, who although belonging to different denominations, yet all stood on the same foundation stone. We will quote some names, which at this moment present themselves to our memory—Chalmers and Candlish, Bickersteth, Baptist Noel, Adolphe and Frederic Monod, Fisch, Grandpierre, Merle d'Aubigné, Tholuck, Plitt, and Krummacher. They were honoured with the approval of our Lord, and now "all of them lie in glory, every one in his own house" (Isa. xiv. 18).

Another generation has arisen. Dare it compare itself with the past one? Does there still exist among us, the Epigones, as ardent a zeal for the welfare of the Church; as deep a grief at the dismemberment of the Church, as that which filled the hearts of those men? We leave this question to the conscientious consideration of all who have been present at this Conference. When has the Evangelical Alliance ever had a greater mission to fulfil than in our days? How terribly the enemies of the cross rage in our days, and how they flock together to demolish the walls of Zion! Their weapons are violence, cunning, and scorn. When have the demoniacal forces had a wider scope than now, when, as someone has forcibly said, they seek to improve the condition of the world by dynamite and to convert mankind by revolvers and poignards? And now we ask, Is it right that we, like the Jews when Jerusalem was being besieged, should destroy ourselves by internal strife? Who can take upon himself to decide which side sins most against Christian tolerance—the National Churches or the

Dissenting denominations? And so we turn to you, who rejoice in a National Church transmitted from your ancestors with its sound doctrine and fitting institutions, and we ask, Have you any reason to regard every secession as an instance of self-will and obstinacy or of delight in separation? On the other hand, we ask you, who have left the maternal bosom on which you have lain, the rock whence you were hewn, Is it right that you who have formed special communities should look without painful wistfulness or, as often happens, with a scornful glance at the community you have turned your backs upon, and which would fain have held you in its embrace?

It is the aim of the Evangelical Alliance, its longing and its endeavour, to bear witness that the Christian life is a power mighty enough to unite in faith and love all the children of God; that harmony not only confers more invincible strength, but also a richer blessing than disharmony; and that, however divergent may be the views cherished, all true believers can still unite in bending their knees to the God and Father of our Lord Jesus Christ. If this were not an imperishable truth, deeply rooted in the consciousness of many believers in Protestant lands, this association which has gathered us together during these delightful days would have withered like so many others, or would present signs of old age and decrepitude. Forty years have passed since the name of the Evangelical Alliance was first pronounced, and it is still as youthful and strong and attractive as it was at the beginning. The tree has shot forth branches which are shadowing the most different countries, France and Germany, Switzerland and Italy, the United States of America and Canada; yea, even those spots in Turkey, Syria, and Egypt, where small companies of believers confess the name of our Lord, the Evangelical Alliance has its branches. And even if this year it could not find a place of meeting in Sweden, chiefly in consequence of peculiar complications in that country, still we are certain that there also many hearts long for its increase, and that the time is certainly not far distant when that nation will rejoice to welcome the Alliance. May the Lord grant that the Conference in this city, undertaken at so short a notice and with much fear and trepidation, not carried out with the courage of youth, may result in a large increase in the feeling of Christian union!

The present generation in most Protestant countries regards *religious liberty* as an established privilege. It has also gained the experience, that love for the National Church is not weakened because it permits others to worship God in the way most in harmony with their inmost convictions.

The chief glory of the Evangelical Alliance is that, more than any other institution in the Protestant Church, it has kept watch over religious freedom and has laboured for its establishment.

[After referring to the various operations of the Alliance Dr. Kalkar concluded thus:]

We now take leave of one another, and are about to return to our homes, but from the depth of our souls ascends the prayer to the supreme Head and great Shepherd of the Church that He would grant that what has been done here may grow and extend to His honour, to the good of the Church, and may bring to every one of us the confirmation that our feet are resting on the rock that shall never be shaken.—AMEN.

The Rev. Prebendary ANDERSON, of Bath, delivered a stirring address on behalf of the English members, expressing the hearty thanks of the English members for the great kindness which they had received, the hospitality which had been shown to them, and the courtesy displayed which he would never forget. The Prebendary said:—

Many things remind us here of home. Our museums and dining-rooms and Churches are full of copies of Thorwaldsen. Here we see the originals of what have hitherto given us so much pleasure. They have been clothed with new beauty. The whole world is the grave of great men. We have common sources of inspiration in classical and sacred history. One scene in the great Latin Epic has been constantly present to my mind. The ancestor of the Cæsars was supposed to be doubting whither to steer his ship. The answer was given, "*Antiquum exquirite matrem*," "Seek out your ancient mother." So our thoughts in England have been recently directed by our great historians to the Scandi-

navian peninsula and the men who conquered our islands a thousand years ago. Many things have occurred since then, but we still recognize the motherland. The children of the Vikings still hold the empire of the sea. The conquest by Northmen was the making of England. To our conquerors we trace the beginnings of whatever greatness we have won. We have only carried out the lessons which they taught. What Asia Minor was to Augustus, Scandinavia is to the Empress of India. Four times you conquered us, and every time you left something better than you brought. Canute, William the Norman, William the Stadtholder—these were the greatest kings that ever sat on the English throne. They were the makers of England. The fourth conquest was accomplished when the daughter of Denmark won the hearts of the English people. We have sometimes felt the force of Bacon's saying, "The same veins but less blood." We have come to take a new inspiration from the bracing native air of our northern race, to return perhaps a little for so much, to see what kind of men our fathers were who laid the foundations of our great Empire on both sides of the Atlantic. We have seen the rudest and the most polished works of men. The highest attainments of genius and civilization have not weakened but strengthened the grace of hospitality. It has even survived the commercial struggles of this material age, for it comes from your heart.

The meeting closed with prayer and praise and reciting of the Apostles' Creed.

## PART II.

- I. SUNDAY SERVICES.
  - (a) Sermon by Prebendary ANDERSON.
  - (b) Sermon by Principal CAIRNS.
  - (c) Sermon by Rev. Dr. C. H. H. WRIGHT.
  - (d) Open Air Services.
  - (e) Closing Communion Service.
- II. CIRCULAR OF THE COPENHAGEN COMMITTEE CONVENING  
THE MEETING.
- III. PROCEEDINGS OF INTERNATIONAL COMMITTEE ON  
RELIGIOUS LIBERTY.
- IV. SPECIAL ENGLISH AND AMERICAN MEETING.
- V. MORNING PRAYER MEETINGS.
- VI. LETTER FROM THE CHRISTIAN WORKMEN'S UNION OF  
STOCKHOLM.
- VII. EXCURSION TO RÖSKILDE.
- VIII. EVENING SOCIAL GATHERINGS.
- IX. SACRED CONCERT IN THE VOR FRUE KIRKE.





## The Authority of Love.

A SERMON PREACHED IN THE ENGLISH CHURCH,  
COPENHAGEN,

*On Sunday Morning, August 31, 1884,*

By REV. WILLIAM ANDERSON, M.A.,

Minister of the Octagon Chapel, Bath, and Prebendary of Wells.

"If ye love Me, keep My commandments."—JOHN xiv. 15.

It is the fashion, and the prevailing tendency of our time, to set the highest value on the knowledge which we gain from books, and to depreciate and disparage the knowledge which we gain from persons, and the influence of personal character on each of us individually and on the world at large. And yet, if it were possible to separate all that you have learned into two parts, and to place on one side all which you have learned from books, and on the other side all that you have learned from persons, it would be found that by far the greater and the better part of your knowledge and of your mental and moral character have come, not from the books which you have read, but from the persons by whom you have been brought up in infancy, trained and educated in youth, and to whose teaching and example you have looked back in maturer years with deepest reverence and gratitude. The authority of living persons, whom we have loved and revered, is more powerful than the impersonal teachings of abstract science. The best parts of our character, that which supplies motives, principles, and rules of action all through our lives, we have learned at our mothers' knees, from our fathers' counsel, and from the examples which have been placed before our childhood. Even to the end of the longest life these precious sentiments survive. As the highest reward of boyish industry was the pleasure which it gave to our

parents, so the remembrance in declining years of all that we owe to them has often added a new lustre to success. The remembered smile of early friends never loses its authority. How much less it is to associate with others than to remember them ! \* They know little of human nature who think that the reign of authority has passed away.

We are told that the multitude, having heard the Sermon on the Mount, recognized this as the main distinction of the teaching of Christ—"He taught with authority and not as the Scribes." So also, near the close of His public ministry, they asked Him, "By what authority doest Thou these things? Who gave Thee this authority?" "With authority He commandeth even the unclean spirits, and they obey Him." This was His grand and distinguishing glory—He was the Teacher who spoke with supreme and universal authority. Looking up to heaven He said, "Heaven and earth shall pass away, but My words shall not pass away."

Herein also lay the force of the appeal in our text, in which He sums up in a single sentence the main purpose of all His teaching, and the motive on which He relied: "If ye love Me, keep My commandments." Here we have the highest principle, and its most practical application. The strongest of motives is combined with the largest claim to obedience. In Christ we have the most marvellous embodiment in one Divine Person of every possible source of authority. In the life and character and works of Christ we find, in the highest degree, all those sources of authority which can claim the deference and obedience of mankind. There are four, and only four, sources of authority amongst men—the authority of power, of wisdom, of goodness, and of love. With all of these the disciples were familiar. They formed the subject of His teaching, and the constraining motive to the obedience of all generations of men. They supply the most powerful of motives, the most comprehensive of examples, the most satisfying of rewards, and the most universally acknowledged of all claims to personal deference and implicit faith.

Every one has felt the authority which comes from great power. In whatever hands it may be invested, and for whatever purposes

\* "*Quanto minus, cum aliis versari, quam tui meminisse.*"

it may be employed, men of large power strike terror into the hearts of thousands. The Pharaohs, Nebuchadnezzars, and Cæsars of the world may be hated indeed, but they will always be feared. They are willing to purchase awe at any price, even at the price of hatred and conspiracy and a tyrant's death. Possessors of power inspire the sentiments of awe and of fear, and these sentiments exercise a large influence over human affairs. So Christ appeared everywhere as the possessor of unlimited power. His life was marked by wonders, mighty works, and signs of power. Everywhere He spoke, and it was done. The waves and the winds obeyed Him. Every sorrow, pain, and disease which can afflict the bodies or the souls of men was obedient to His voice. To the sinner He had said, "Thy sins be forgiven thee." And when the Pharisees questioned His power, and charged Him with blasphemy, He restored the palsied limbs, "that they might know that the Son of Man hath power on earth to forgive sins." The spirits of the dead obeyed His voice, and after His sufferings He was declared to be the Son of God with power by the Resurrection from the dead. The authority which comes from power finds its complete satisfaction in Christ. All power in heaven and in earth has been given to Him.

But power may be used in various ways and for various purposes. Power in the hands of foolish or wicked men may be a curse and a destruction. It is not enough, therefore, to speak of the power of Christ. In His person the authority of wisdom and of goodness are united with the authority of unlimited and universal power. Power inspires awe. Wisdom inspires reverence. Goodness inspires admiration. The authority of knowledge is perhaps more highly valued in our day than the authority of power. Knowledge itself is valued because it is the chief source of power. The increased power of mankind is the fruit of increased knowledge. Think of the knowledge of Christ. In Him are hid all the treasures of wisdom and knowledge. He needed not any to testify of man, for He Himself knew what was in man. This is the rarest kind of knowledge, but often the most dangerous, and the kind of knowledge which is often turned to the vilest purposes. The man who knows human nature best is often the

man who trades on this knowledge ; who studies the weaknesses, the besetting sins, the prevailing prejudices of his fellows, that he may take advantage of them, and make them the tools of his own ambition or aggrandizement. As power of itself is not sufficient, so power and knowledge combined are not sufficient sources of authority. Accordingly we find that Christ possessed along with these the third claim to the authority of men—the authority of goodness. Strange to say, this claim of Christ to the allegiance of the world was admitted by enemies, no less than friends, as readily as were His unlimited power and knowledge. The goodness of Christ is as much a superhuman attribute as His power or His wisdom, and was quite as far beyond the possibility of human attainment. Other good men have lived in the world before, as well as after, Christ, but they all have borne some traces of imperfection ; their enemies have found some flaw in the clearest mirror ; or other men have risen up in other times and countries to rival their superiority in some special phase of national or individual character. But nothing has disturbed the unanimous judgment of the contemporaries and the successors of Christ. No rival has disputed His right to the authority of unsullied goodness. In Him alone the authority of power, of wisdom, and of goodness have been united in their grandest and most attractive forms. From all ages He asks, “ Which of you convicteth Me of sin ? ” All ages reply, in the words of Pilate, “ I find no fault in this Man.”

But one more attribute is needed in order to complete the glory of our Divine Master, and to consolidate all His uncontested claims on human hearts. The foundation has been laid broad and deep in unlimited power. To this has been added knowledge which is infinite, the wisdom which is unsearchable. On this, again, has been erected the glorious architecture of perfect goodness and unsullied purity. What more is wanting ?

All these might be powerless for the great purpose of Christ's life, for the Divine work of saving men from the slavery of sin, and constraining them to follow His example and fulfil His commands, if we were not also assured of His personal love to each one of us individually. What would signify to us the power, wisdom, and

goodness of one to whom we were personally unknown, living in another country and another age, caring nothing whatever for us—whether we were good or bad, happy or miserable? His life might, no doubt, be interesting, but to us it would make little practical difference whether it were a real history of actual facts or a well-told fiction. Therefore we can see that the personal love of Christ is necessary to the completeness of His authority over the hearts and lives of men. Nor is this final claim of our great Master inferior to any of the others. Nay, rather, it concentrates and intensifies them all. “God so loved the world, as to give His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life.” “The love of Christ constraineth me,” saith St. Paul; “If God so loved the world as to give His only begotten Son, will He not with Him also freely give us all things?”

To all these several motives the appeal is made in our text, “If ye love Me, keep My commandments.” Abstract precepts, which we learn from books, are powerless to touch the heart and mould the character. A stranger cannot say to men for whom he cares not, “If ye love me, keep my commandments.” The example of a stranger may be very beautiful; but it is like the moonlight—clear, cheerless, and cold. The example of one who loves us is, of all rules of life, the strongest, plainest, and the happiest to follow.

Rules which come before us as the last link of a long chain of argument may be very excellent in themselves, but they are not to be compared with the method of Christ. How easy are these words to be understood! The lives of all other men are one-sided. The life of Christ speaks to all men of every age, of every country, of every condition, and under every variety of circumstance. No circumstances can ever arise in any human life in which we cannot find some word or some act of Christ to give us encouragement and show us light. All other examples have some defect, which it may be easy to imitate, and in the infirmity of our nature we imitate defects more readily than virtues. We are like children learning to write. The head-lines of the copy-books are our model. For a line or two, while they are close to our eyes, we copy these; but, as we fill up the page, we lose sight of the

example and begin to imitate our own blots and mistakes and omissions. The only remedy is to keep the example well in view. Suffer not the eye to wander from the Master's example to any supposed excellence of your own or of the best of His followers. Example is at all times easier to follow and stronger to constrain than precept. How much more true is this, when we speak of the example of Him who is supreme in the qualities which draw all human hearts in power, in knowledge, in goodness, and in love !

Nor are we speaking of some great person who is dead, or who lives only in history, or in memory, or in books. Christ says, "Lo, I am He that was dead, and is alive for evermore." "He is the same yesterday, to-day, and for ever." "He ever liveth to make intercession for us." He is present with us in our struggles, and helpeth our infirmities, and teaches us by His Spirit. To live by abstract rules is hard, and wakes no cord of sympathy in our own hearts; but, on the other hand, to follow the steps of those we love is the highest degree and the noblest kind of happiness. What is better than to please one whom we have learned to love ? to grow in likeness to those whom we honour ?

Each affection with which man has been endowed has its own proper function in the work of life and in the development of character. Pity relieves, indignation punishes, ambition raises men. Love also has its own peculiar province. It desires above all things to resemble its object. To follow the example of Christ is the rule of our lives, to become like Christ is the reward of keeping His commandments. This golden link unites the holiness of earth with the happiness of heaven. Likeness to Christ is the common feature of both lives. Angels veil their faces before His presence whom we also worship. He possesses and combines all sources of authority—the authority of power, of wisdom, of goodness, and of love. St. John therefore could give no more vivid description of the happiness of the blessed than in the words, "We shall be like Him, for we shall see Him as He is."

Besides the many other lessons which may be drawn from the words of Christ, we may learn the true relation between Christian morality and Christian faith. The morality of the Gospel is distinguished from human systems in each of those respects which

we have been considering. It rests on unquestionable authority of those several kinds which we recognize as most imperative, each in the highest degree. It sets before us a faultless example, practical, and easily understood. It appeals to the strongest of all motives, the motive of love. It promises an ever-increasing likeness to the Person whom we honour, and love, and imitate. How many perplexing problems of morality and religion find their answers here! To the old question, "To whom shall we go?" eighteen centuries have found no other reply than the old confession, "Thou alone hast the words of everlasting life." Many ideals of human life—many possibilities of human ambition have passed before the eyes and fascinated the hearts of men. Power, riches, learning, and pleasure have drawn men after them. Great personages have claimed a certain limited authority; and in a few cases this authority has survived them; and great books, which embalm the life-blood of the master spirits of the world, commend their memories to the deference of mankind in every age. But they are of the earth, earthly. Having sown to the flesh they have reaped corruption. They have no seed, nor promise of immortality. They have had no message for the poor, the suffering, the ignorant, the sinful, the degraded. Love is stronger than all other motives, stronger even than the labour, which is sometimes said to conquer all things.

Not long ago there died in the city of Bath one of the most learned bishops that ever adorned the English Church—not less distinguished as a historian than as a divine—Connop Thirlwall, formerly Bishop of St. David's. For a short time before his death, while still in the fulness of his intellectual power, he was compelled to cease from his manifold labours. He had become totally blind. Even then, however, he tried to carry on his work as a member of the Revision Committee of the Old Testament by the assistance of friends, when he could find any one competent to assist him in comparing the ancient versions. But one of the favourite amusements of his lonely hours was to translate well-known passages of English poetry into Latin verses. A little boy, a grand-nephew of the bishop and a member of the family, was required a few weeks before the bishop's death to write a school



exercise on the well-known theme, "*Labor omnia vincit*," "Labour conquers all things." The bishop asked the little boy to sit down and write from his dictation. I have read the verses. They teach a lesson much needed in our time. They describe, in a few words of exquisite beauty and pathos, the story of a life of steady and unflagging industry, crowned at length with the highest rewards of literary merit, in popular favour and well-earned professional distinction. But when the end of life is drawing near, the lessons of early years and loving memories come back like the dew of heaven on the thirsty earth; for experience has taught a wiser lesson. Instead of the world's favourite precept, "*Labor omnia vincit*," Christ's servants learn the higher wisdom and greater power of their Divine Master—"Omnia vincit amor," "Love conquers all things." What can separate me from the love of Christ? Through His love we are more than conquerors. The authority of human experience has confirmed the testimony of Divine Wisdom.

How foolish those men are who tell us that the reign of authority is past! The number of truths which even the wisest man has investigated for himself, and can establish by their own proper proofs, is very small compared with the vast multitude of truths which he is obliged to assume on the authority of experts. And this disproportion is continually increasing with the progress of discovery and the growth of knowledge. There is no man living who is competent to pronounce with the authority of personal knowledge on all, or even on the majority of subjects discussed in a single annual report of one of our great scientific societies, such as the British Association, or the Royal Society. In the vast field of moral and religious truth our Master is still the Master of the world.

We must have some master—some authority. Where shall we find a better? Many questions will distract you. You will need some one to advise, some one to restrain, some one to console. Can you imagine any person more competent than Christ? How manifold have been his experiences of human life! We seek to know in what human happiness consists, and how it is to be attained. Of two paths in life—both equally attractive—we wish

to know which is the better now and hereafter, for time and for eternity. Every day will bring with it new trials, new temptations, new difficulties. They may come suddenly, mysteriously, like the lightning from the cloudless sky. Those great decisions which change the whole course of men's lives, the flowing of the tide which carries us into a boundless ocean, may be forced on us at any moment. There may be no time for doubt. It will be too late to learn to swim when you find yourself struggling with the waves. Fixed principles are valuable at all times. At times of emergency they are indispensable.

The glory of Christ's character, and the full measure of His demands on the love and reverence of mankind, speak to our hearts in tones still deeper and more impressive as years pass away. His power, and wisdom, and goodness, and love are indeed inexhaustible because they are Divine. But it is only through the mystery of the Incarnation and the Atonement that we can reach the full measure of His love. It was on the night before He suffered that Christ laid down this rule of life for all His disciples, and appealed to His own sufferings and death as the crowning proofs of infinite love. Men used to regard all forms of suffering as the direct penalties of sin. "Were they not sinners above all men, because they suffered such things?" This bitterest drop in the cup of suffering humanity He drank to the dregs. He Himself was deemed to be stricken, smitten of God and afflicted. The great Sufferer has changed the aspect of suffering for all the sons of men. We can now speak of the blessedness of suffering. The best and highest Person in the Universe became the chief of sufferers. He has given a new type of nobility to mankind. His sufferings were voluntarily undertaken that He might confer the greatest boon on the most unworthy. By the endurance of suffering He has gained the personal knowledge of suffering, which can belong to those only who have entered the brotherhood of humanity, and acquired the authority which comes from knowledge of temptation and trial.

We are invited to approach this subject by many separate avenues, but they all converge into one centre. There are many sources of authority and many proofs of love, but they all meet

under the cross. He hath purchased forgiveness of sins, and delivered them who were in bondage to the fear of death. This priceless boon lifts the burden from man's conscience and restores man to the favour of God whom he had offended. This also, which is the most mysterious of all the doctrines of the Gospel, has been brought down to earth, and has been enlisted among the practical duties enforced by the authority of Christ. For St. Paul says, "Forgive one another, even as God has, for Christ's sake, forgiven you." It would be impossible to tell how much of misery this one precept has saved the world in every generation. Now, men have been taught by the most touching of all examples, that forgiveness of injury is among the first of the duties which we owe to our fellow-men, and which Christ Himself in the precept, "Keep My commandments," has made a sign by which His disciples are to be distinguished everywhere and always.

Love to Christ, obedience to the commands of Christ, and love to all our brethren for Christ's sake, are the chief lessons which the members of the Evangelical Alliance seek to learn and to teach, not only with their lips, but in their lives.

# The Gospel the Power of God unto Salvation.

A SERMON PREACHED

*On Sunday Afternoon, August 31, 1884, being the Sunday preceding the Conference,*

By REV. JOHN CAIRNS, D.D.,

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"I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth."—ROMANS I. 16.

IF ever man preached the Gospel in circumstances fitted to excite shame, it was the Apostle Paul. It moves shame to make a retraction of error; and the apostle published his retraction more or less directly wherever he preached the Gospel, confessing that in regard to it he had been utterly mistaken, not only in view but in feeling, and that he had been "before a blasphemer, and a persecutor, and injurious." It moves shame to stand up along with a small minority, even at the head of such a minority, against the world; and we all know how feeble a minority stood on Paul's side at the beginning, arrayed against the overwhelming mass of mankind. It moves shame to run counter to the views of kindred, of teachers, of fellow-citizens, and of familiar leaders of opinion; and we know that Paul had to preach the doctrine of the cross, alike in Tarsus, where he had been born, and in Jerusalem, where he had been brought up at the feet of Gamaliel; and had to brave among friends, as among strangers, the scorn of the Jewish bigot and of the Gentile philosopher. It moves shame to come forward with a doctrine that is new, startling, and paradoxical; and what could bear this impress more than the great subject of Paul's testimony, which was, that One, who to the outward eye seemed only the son of a Galilean carpenter, was God incarnate; that His

death on a cross between thieves was the long-predicted expiation of human guilt ; and that after He had been laid in the grave He had returned to life, and ascended to heaven to be the Teacher, Governor, and Judge of all nations ? The most sensitive of natures are the most alive to shame ; and there is still enough of the offence of the cross left to make us understand the apostle's trial in that first age, when the cross had not as yet surrounded itself with associations of glory and triumph through long centuries, but was only to the Jew a stumbling-block, and to the Greek foolishness. What, then, was the mighty and irresistible motive which, in spite of all this resistance, prevailed, and imparted to Paul's preaching of the Gospel its superhuman boldness and superiority to shame ? We have the answer in the good confession of the text : "I am not ashamed of the Gospel of Christ, *for* it is the power of God unto salvation to every one that believeth."

It is worthy of notice how varied are the reasons which, at different times, the apostle gives for not being ashamed of the Gospel of Christ. Thus, in writing his last Epistle to Timothy, as was very natural in addressing a fellow-believer, he brings forward the *truth* of the Gospel as an argument against shame in regard to it : "For which cause I also suffer these things : nevertheless, I am not ashamed, for I know whom I have believed." Again, in writing to the Church of Corinth, some of whose members, as dwelling in a Greek city and favoured with Greek culture, imagined that this culture could improve even the Gospel of Christ, he asserts the *wisdom* of the Gospel as an antidote to shame. "The foolishness of God is wiser than men." "We speak the wisdom of God in a mystery, even the hidden wisdom, . . . which none of the princes of this world knew ; for had they known it they would not have crucified the Lord of glory." And now, in writing to the Romans, the dwellers in that great capital, which was the centre of the world's power, who sat close beneath the shadow of that imperial majesty which spread over the earth, and whose eyes were saluted everywhere with emblems of might and conquest, what so natural as that the idea of *power* should rise up in his mind in connection with the Gospel—power to confront and put down even the power of Rome ? "So, as much as in me is, I am

ready to preach the Gospel to you that are at Rome also ; for I am not ashamed of the Gospel of Christ ; for it is the power of God unto salvation to every one that believeth." The great argument of this text, therefore, is, that the power of the Gospel of Christ is a reason why we should not be ashamed of it : and the apostle states the argument as applicable to the Gospel of Christ in *three* points of view—since it is power of Divine origin, it is power of benignant character, and it is power of universal range or efficacy. To the consideration of these reasons let us, in dependence on Divine grace, proceed.

I. *First*, then, we ought not to be ashamed of the Gospel of Christ, because it is *power of Divine origin*. Man is not wont to be ashamed of power, from whatever quarter it comes. We love only too well to deal with what is powerful, though it should not be from heaven, but of men. The power of man over the inferior creatures by training and punishment ; over the elements of nature by the discoveries of science and the inventions of art ; over the world of mind by education, legislation, and government—this power, whether it display itself in physical or intellectual superiority, is eagerly courted and complacently wielded, raising its possessor to an envied pre-eminence among his fellows. When was the strong man ever ashamed of his strength, the monarch of his crown, the scholar of his learning, or the poet of his genius ? Strictly speaking, "there is no power but of God ;" and if even our infirmities, as coming from Him, are divested of shame, to what a height are our powers raised above this depressing influence ! Now the Gospel is from God as much as nature or reason is. God as truly constructed the Gospel as He made the world or breathed into man a living soul. And He made the Gospel to be a power, an influence, a life-giving energy, as much as He made the sun or the breath of spring, or ordained the mysterious sway which one mind exerts upon another to open it to knowledge, or truth, or love ! The spiritual light was as much appointed by Him to bring order out of chaos, and the seeds of a new life out of the midst of decay and death, as was the sun, which is the light of the natural world, or reason, which is the light of the intellectual world. I do not need to prove to a professedly Christian

audience that the Gospel is from God. I do not need at length to set before you the evidence drawn from the miracles of Scripture, or from its prophecies, from the heavenly strain of its doctrine and its morality, from the visible adaptation of its great provisions to man's necessities and wants as a creature and as a sinner, or from its amazing and unexampled success in the world, which all prove beyond reasonable controversy that the Gospel is not a "cunningly devised fable," but the truth of God most sure. I will only say that, having been called by the voice of the Church to which I belong to study this body of evidence more carefully than before, and to weigh what the most considerable of its opponents, ancient or modern, have advanced against it, my own conviction of the truth of the Christian revelation has been at every point greatly strengthened. I have, however, an argument in many of those before me (an argument which, I trust, I do not lack in myself), which is more decisive than all others—the argument from experience. I am speaking to those who have felt the power of the Gospel in their own case, as truly as any of the other apostles, or as Saul of Tarsus, though they may not have felt it so suddenly, and in all respects so wonderfully; and who know from what it has effected on themselves that it could not have so impressed them if it had not been Divine, and could not have led them back to God if it had not come from God. You know from your own experience how mighty is its power to enlighten, to renovate, to emancipate, to spiritualize; and you have felt in the very act of submitting to its energy that it was fitted to do for others all that it has done for you, and to be a fountain of power and blessing to all men and to all ages of the world. Who, then, can be ashamed of that which bears the stamp of divinity?—of a light above all other light, of a love beyond all other love, of a presence of God in the Gospel which all good men hail with delight, and which even those "of the contrary part" own with involuntary awe and fear? As well might Israel of old have been ashamed of Jehovah dwelling in silent majesty in the midst of their camp, as Christians ashamed of Jesus dwelling amidst His Church in the permanent tabernacle of His written Word. As well might Israel's priests have been ashamed of that

ark which they saw, while they bore it, dividing the waters, leveling the hostile towers, and turning to flight the armies of the aliens, as Christ's ministers of that Gospel which they still bear through the flood, and which God has not less confirmed by signs preceding, accompanying, and following its introduction into the world! Who does not feel the sublime dignity to which, as a minister, an office-bearer, or a member in Christ's Church, he is called, in being a fellow-worker with Himself in helping on the triumphs of this "glorious gospel of the blessed God"? Who would not rather be ashamed of all that earth holds dear, than of his near and gracious contact with a power so transcendent and Divine?

II. The *second* reason why we ought not to be ashamed of the Gospel of Christ is, that it is power of *benignant character*. Its might is all might to save. Its miracles are all miracles of healing. Its trophies are all trophies of bloodless victory, where the vanquished gains as much as the victor. Unless, then, there be shame in the cures of the physician, in the labours of the philanthropist, in the successes of the patriot and saviour of his country, there is no room for shame in connection with the Gospel of Christ; for it only differs by superiority, working in a higher field, and for yet nobler ends. This will appear in considering the evils with which the Gospel contends, and which it alone can overcome.

1. The *first* evil that I mention from which the Gospel, and the Gospel alone, can save, is the *burden of a guilty conscience*. An accusing conscience is man's worst enemy, and from it all seek to flee. We have all felt it; perhaps some of us feel it at this moment, and whether or not, we can all tell how unutterably miserable it is—miserable beyond all other experience of misery—to have this voice of God within us, sounding its alarm in our ears, bringing up our past sins in the midst of our present pleasures, haunting us like a spectre by day, breaking our nightly rest, and almost as if it were an embodied messenger of justice laying its hand upon us, and hurrying us away to the tribunal of the God we have offended, and into the midst of those scenes of woe which are reserved for the transgressors. Who can describe all the agonies of this "fearful looking for of judgment," since in the endur-



ance of them men have envied the beasts that perish, or to escape them have desired annihilation, or, to know the worst, have rushed unbidden into the eternal state! If an accurate record could be taken of all the pangs of guilty conscience, it might be found that they were the worst of the ills which each have suffered in a lifetime; certainly it would prove that, like gall and wormwood, they had embittered all the rest. The sorest element of this trouble is its hopelessly incurable character, in spite of all the remedies which men suggest. Flee from the accusations of conscience,—you cannot, for they are a part of yourself. Bury them in sleep,—they wake to scare you with visions. Drown them in debauch,—they spring up from the bottom of the wine-cup to bite like a serpent and sting like an adder. Forget them in engrossing business,—they shoot in sudden pangs across your memory, and penetrate, in spite of every guard, to the tenderest core of your heart. Hide them in the grave,—they will not suffer your dust to lie, but demand that it shall rise and come to judgment. You cannot argue yourself out of these convictions, for they are deeper than all sophistry; you cannot blunt them by promises of amendment, for God requires the past as well as the future; you cannot soothe them by appeals to the mercy of God, for God is just as well as merciful; nay, are not these convictions the voice of God within you, telling you that He will by no means clear the guilty? It is here that to the miserable, conscience-stricken, despairing sinner the Gospel of Christ comes in; and what Divine power does it not show to meet this evil! The Gospel does not deny man's guilt or make light of it; it does not explain it away or sweep it aside by a summary application of the general mercy of God. No; it grants that conscience is thoroughly in the right. It re-echoes the worst accusations of that dread power; it confirms its darkest anticipations; and by its own discoveries of the exceeding sinfulness of sin, it lays open a lower depth than even conscience had dared to sound. Then, having rightly apprehended the disease, it discloses the glorious remedy. It points to the Lamb of God taking away the sins of the world; it sets forth His sinless innocence, His voluntary subjection to man's curse, His travail of soul in bearing the load of human guilt, His infinite Divine greatness as imparting

worth enough to His sacrifice to overbalance the heinousness of all past and future transgression ; and it declares the acceptance by the Father as the Supreme Lawgiver of this all-sufficient atonement, as manifested by His raising His Son from the dead, setting Him at His own right hand, and issuing the universal offer of pardon through His blood. This, brethren, is what the sinner wants. He wants to have his guilt disposed of in some way that shall not run counter to his natural sense of justice. He wants to have pardon not from God's mere will and pleasure, but for some reason that may respect and maintain His holiness. He wants to see God preserving the same inflexible hatred of sin in pardoning it which He shows in prohibiting and denouncing it ; and if God's character as the just and righteous One is not kept up all through, the sinner cannot have confidence even in His mercy. Now this demand of conscience is what the glorious sacrifice of Christ meets ; for this demonstrates the righteousness of the penalty affixed to sin, and thus upholds the authority of the Lawgiver ; and as every one who is willing to accept the benefits of this sacrifice may be looked upon as having his sin punished in the person of his substitute, even conscience tells him that he may himself go free. This doctrine of atonement may seem stern and awful, but it must be so to meet the stern and awful demand of conscience ; and let whoso will deny, or misrepresent, or pervert this great truth of imputed guilt and vicarious satisfaction, it is after all the grand stronghold of the Gospel, into which the sinner flees from the pursuit of conscience, and is safe as in a city of refuge. The conscience is now pacified by the blood of Christ. The memory of sin is obliterated by the remembrance of that sacrifice which has for ever put sin away. Even the loudest thunders of Sinai are stilled by the voice from Calvary, "It is finished." Say, my brethren, have you found this best antidote for the worst of all poisons, this sweetest heart's-ease for the sorest of heart troubles ? Can you say with the apostle, "It is God that justifieth ; who is he that condemneth ? it is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us" ? If so, you surely can never be ashamed of that secure and immoveable Rock of Ages on which your feet now

stand. You can never be ashamed of that almighty hand which has extracted from your bleeding breast stings and arrows of remorse too deeply infixed for any created power to have plucked thence. You can never be ashamed of that impenetrable shield behind which you now defy all the fiery darts of the wicked that would renew the burning tortures of guilt, and can preserve a peace of God that passeth all understanding! The atheist may be ashamed of his system, for how does he get rid of the accusations of conscience but by banishing God from the universe, and with Him moral law and conscience itself in its proper meaning? The deist may be ashamed of his system, for how does he get rid of the accusations of conscience but by silencing its voice as to judgment to come? The Socinian may be ashamed of his system, for how does he get rid of the accusations of conscience but by lowering the majesty of justice in God? The Antinomian may be ashamed of his system, for how does he get rid of the accusations of conscience but by abolishing the necessity of holiness in man? They may one and all be ashamed of their systems and of their failure; for, like houses built on the sand, they give way even before the floods and storms of this present life. But you need never be ashamed of your system, for it has power to endure even amid the dissolution of all things. It has, like the throne of God, justice and judgment for its foundation, while mercy and truth go before its face. You are as much defended, O believer, by the sword of justice as by the shield of mercy. Even now, as you kneel before the blood-besprinkled throne of grace, mercy and justice, like guardian angels, alike spread their wings over you; and in your last alarms, when your souls are departing, they shall join their hands to bear you up far from the realms of penal woe to the bosom of your Saviour and your God!

2. The *second* evil I mention from which the Gospel, and the Gospel alone, has power to save, is the *bondage of depravity*. To break the power of sin in the human soul is the hardest of tasks which can be set, yea, a task to man as impracticable as for "the Ethiopian to change his skin, or the leopard his spots." This is not the testimony of the Bible only; all nations and ages attest

the strength of evil, as in the Roman lines, so like the confession of the apostle—

“ The ill I would not, that I ever do ;  
I see the good, and yet the ill pursue.”

Strange that man should be in love with the evil that is his ruin ; that he should return to the indulgences which have left no memory but remorse ; that he should suffer himself to be drawn afresh into scenes where he only defiles his conscience afresh, and pierces himself through with many sorrows ! Such is human nature, and such the proof of its corruption, written in its own deep, and yet, alas ! ineffectual sense of its own misery in having forsaken the Fountain of living waters, and hewn out unto itself broken cisterns which can hold no water ! How, then, is a radical change to be effected, as surely it is needed, that shall raise this fallen being to a capacity for holy joys, and a prevailing inclination to love and to pursue them ? Appeal, says one, to his reason, and show him the dignity of that nature which he is degrading to the very dust. Alas ! he is already aware of his degradation, for the sense of his degradation is one of the bitterest experiences of his bondage. Appeal, says another, to his feelings, and dwell upon the beauties of virtue, the charms of innocence, and the harmony and blessedness of the life where conscience reigns. Again he replies : This is all true ; but where am I to find the strength that shall lift me into this region of purity, and keep me there ? Appeal, says a third, to his fears, and set before him more forcibly than ever the terrors of hell and the solemnities of judgment to come. In sadness he still makes answer : I fear at times as much as fear can ever rise to—I believe and tremble ; but I love not God—I even hate the hand that is lifted up to slay me—and how can I obey God with enmity to Him in my heart ? What more, brethren, has the philosopher or the moralist to urge ? What fresh consideration can he bring forward to break the power of indwelling sin, strengthened and fortified as it has been by inveterate habit ? He must retire in despair, returning only in extreme cases, where sin against God is also crime against human law—not to regenerate the criminal, but to shut him up from society or put him out of

existence. It is here again that the Gospel comes in, after all other methods of awakening repentance and leading to newness of life have ingloriously failed. Again it reveals the cross, and points to Him who died a victim for the worst of sinners. Its language to every sinner is: "God still loves you, degraded, sin-stained, sin-fettered though you be. In love His Son has died for you, and longs to set you free. In love the Holy Spirit waits to enter into your heart, and to impart a heavenly strength that shall make you a new creature and a freeman in Christ Jesus. Believe this, and you are forgiven. Believe this, and, in the very act of believing it, new life and strength enter into your soul. Believe this, and by that step you are broken off from the kingdom of Satan and added to the kingdom of God's dear Son!" How wonderful, how reviving, how soul-transforming, this language of the Gospel, when carried home by the energy of the same Spirit who first inspired it! The hard heart is broken, the stubborn will is bent, the enemy of God becomes a voluntary captive, detained and held fast by the power of love. He loves that God who has so loved him; he hates that sin which has made his Saviour groan and bleed and die; he cleanses his heart through the grace of that Holy Spirit who deigns to enter it, that it may be His fitting temple, and, dwelling there, that blessed Spirit imparts a new and a heavenly liberty. How many, in all ages, have thus been made free by the truth as it is in Jesus! How often has the Gospel effected what the law could never do, even the condemnation and destruction of sin in the flesh! Am I not addressing many who have experienced this deliverance—some from the grosser lusts of the flesh, others from those seductive vanities of the world and sins of the spirit which not less fatally war against the soul? Will you then be ashamed of your freedom, and of that truth which has made you free? Will you be ashamed of your purity, your temperance, your truthfulness, your meekness, your patience, your spiritual-mindedness, which are the true ornaments of your souls? or of that Gospel which alone has clothed you with them? Will you be ashamed of that which is the likeness of angels—yea, the very image of Christ—yea, the stamp of your celestial birth—proving you to be indeed sons and daughters of the Lord Almighty? Is

there one Christian heart which does not repel the unworthy thought?—which does not press more closely to itself that blessed Gospel, sealed with atoning blood, which has made it, from being “earthly, sensual, devilish,” heavenly, spiritual, godlike?—which does not break into the passionate utterance of this apostle, seeking to have the last faltering tones of shame as much banished as in his resolve, “God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world”?

8. The *third* evil which I mention as one from which the Gospel, and the Gospel alone, has power to save, is *the fear of death*. There are men living, and women too, and not a few of both, by whom the last enemy is already overcome, who habitually look forward to their closing hour with calm solemnity, and in the daily tenor of whose thoughts and plans the shadow of death, projected long before, mingles not inharmoniously with the sunshine and the joy of life. To them life is but a race, and death the goal; life but a work day, and death the closing sleep; life but a bounded scene, and death the great escape. They do not despise death, but they do not fear it; they do not court it, but they do not remove it far off; they do not clasp it to their embrace as a friend, for it is and must be an enemy, but they expect as an enemy to confront it and to walk over its prostrate neck. They are not persons of greater physical courage than others, of greater bluntness of nerve to pain and suffering, of greater dulness of fancy to all that is mysterious and subduing, of greater deadness of conscience to all that is solemn and terrible in that last catastrophe. How, then, have they gained this victory, so rare and so desirable? Have they persuaded themselves of the atheistic delusion that death is an eternal sleep? Have they adopted the dream of something like a pagan Elysium or Mahometan paradise, where the joys of life are all continued or exalted, and no strict requirement of moral change bars the entrance? Or are they weary of this world's cares and disappointments, and ready to cast themselves on the dark bosom of death, there to be soothed and lulled to rest? No; their tranquillity is of a nobler origin; their peace is based not upon delusion, but upon truth; their hope is caught from the words of that

“faithful witness,” who is also “the first-begotten from the dead.” They are in Christ; and thus death for them has lost its terrors. His atonement is to them the foundation, His resurrection the guarantee, His Spirit the earnest, of immortality; and in the prospect even of walking through the valley of the shadow of death, they can say, “I will fear no evil, for Thou art with me; Thy rod and Thy staff they comfort me!” Thus the solemn matter is settled, the account is closed; and, resigning the time, the place, and the circumstances of death to Him at whose girdle hang the keys of the unseen world, they cheerfully pursue the work of life with this for their motto, “To me to live is Christ, and to die is gain!” Who that has anything like this assurance of hope can be ashamed of that Gospel which has alone inspired it? Who that has not yet attained it can be ashamed of that Gospel by whose lessons and influences he can alone arise as by successive ascents to a higher summit, from whence looked down upon, the dark and swelling river dwindles to the dimensions of a narrow stream; while beyond, the towers and bulwarks of the New Jerusalem, robed in peaceful sunshine, are full in view? But it may be said, “Let not him that girdeth on his harness boast himself like him that putteth it off.” Show us these heroes in action, these saints upon their dying beds, and then they will appear weak and faint-hearted, and smitten with mortal fear like other men! The Christian does not hesitate for a moment to accept this challenge—least of all the Christian minister, who has been “in deaths oft.” He knows too well that the experience of dying saints supports the promise of their life—nay, in some cases far transcends it, so as to supply an unlooked-for confirmation to the religion of Jesus. It is not denied that there have been shrinkings and shudderings on the brink of the cold stream. It is not denied that there have been faintings and failings of heart when the awful shadow first cast its gloom over the agitated spirit. These things only prove that dying saints are men; and they enhance the magnitude of the victory by the severity of the struggle. Still it must be contended that on this last field the Gospel has asserted its special power, when all other power has given way. What weak submission has it not produced to the will of God, as the Lord of life and death; and

that not only in the case of the aged who had filled their days, but of children arrested in their freshest morn, of young men and maidens in the first flush of hope and buoyancy, and (what was the hardest trial of all) of fathers and mothers not only bound, but rivetted to life, and with a thousand tender ties clinging around their hearts! What composure and inward peace as the waves of trouble ran high, and the frail body became more and more a shattered wreck! What holy elevation above restlessness and pain through long nights of weariness in deep communion with a present Saviour, who to the end gave His heavy-laden people rest! What solemn farewells! what tender recommendations of Christ! what affecting injunctions not to weep for those who were so soon to have all tears wiped away! what unearthly dignity and sanctity of the departing spirit, as if it were arraying itself for the coming of the Bridegroom, and for the converse of heaven! Surely, if there be one thought that should more than another endear the Gospel to us, it is the remembrance of the peace, and it may be the triumph in death which it has ministered to those whom we have loved in the Lord, but who are now fallen asleep! Can we be ashamed of that which in their last moments they clasped to their dying embrace with more than the ardour of first love? Can we be ashamed of that which was their sure guide and unfailing stay in the dark and dreary passage which they shall tread no more? Can we be ashamed of that which has brought them to a world where there is no more curse, and where, having died once, death has no more dominion over them? Can we be ashamed of that which they committed to our charge with dying blessings and tender messages, and solemn commands to follow in their steps and not to miss the way? Oh, be it ours so to walk that their parting experiences may never be a reproof to us; that their sainted image, fixed in the holy stillness of a Christian deathbed, may never recur to us in circumstances fitted to bring to our cheeks the blush of shame; but may at all times rise before us with welcome and ever-growing sacredness, inspiring us to magnify in our life that Gospel and that Saviour by them so magnified in the closing hour!

III. Having thus handled the argument against shame in connection with Christ's Gospel, founded on its power as of Divine



origin and benignant character, it only remains to add a few words respecting the *third* aspect of this power, as power of *unlimited range and efficacy*. It is the power of God unto salvation "to every one that believeth." It is a universal power—an all-consoling, all-delivering, all-conquering power. Jew and Greek, barbarian and Scythian, bond and free, wise and unwise, male and female, own this common influence. Where is the region of the earth's surface, where the circle of society, where the stage of civilization that has not contributed to the triumphs of the cross? There is no other place, in comparison of the cross, where all distinctions are so annihilated, save the tomb and the bar of judgment. The Gospel is made for man as man; it deals with evils which all men feel or fear; it speaks in the name of a Being with whom all men have to do; it applies the same key to open every heart—a story of forgiving and redeeming love. Who, then, would be ashamed of a universal remedy which meets disease in all men, and all the diseases of each without exception? Who would be ashamed of a universal bond of brotherhood, which repairs all the ills of man's relation to his neighbour, in repairing the ills of his relation to his God? Who would be ashamed of a universal monarchy which is slowly extending itself from shore to shore, and surely building up and consolidating itself, till the kingdoms of this world become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever?

Was it not the boast of ancient Rome that she sat on seven hills, mistress of the world? Is it not the boast of modern Britain that the sun never sets on her dominions, that her ships are in every harbour, her travellers in every desert, her settlers in every isle afar off upon the sea? But is not the Saviour's empire wider far, going beyond the bounds of civilization to find its subjects, borne outward by missionaries without a country and without a home, and thankful if, after years of silent labour, the name of Christ be sung by a few converts over their lonely graves? Who, then, shall be ashamed of, and not rather glory in, this wondrous Gospel, which sweeps over the whole compass of humanity, from the intellects which seem only a little lower than the angels, to those which have often been confounded with the

brutes ; from the hearts in which some echoes of heaven linger, to those which seem only peopled with the discords of hell, and which from realms of thought and feeling, "wide as the poles asunder," and only united in their common distance from God, fetches a universal tribute to Him who is "the desire of all nations," and unto whom, as the Shiloh, the gathering of the people is ordained to be ? Nor can this glorying be made void by the fact, sad though it be, that all have not as yet obeyed the Gospel. Let us not set up a false standard of the claims of Christianity, and then cover it with reproach because it does not reach that standard. It does not profess to be the power of God to the salvation of every one, but of *every one that believeth*. It does not profess to make all men believers, but to put all believers into a saved state. It has a hidden power for all men ; but that power is only developed by believing. Will the unbeliever reproach the Gospel for failing in what it never professed to do, even to make him a Christian without his consent or against his will ? As well exclude the sunlight, and complain of darkness ; as well be self-immured in a subterranean vault, and lament that the succession of the seasons has left the world.

As it is no reproach to the Gospel that even its true disciples are not holier while they neglect the faith which can alone make them so, in like manner it is no reproach that they are not more numerous, since it never professed to multiply them by any other process than believing. Show me the believer whom the Gospel has disappointed ! Bring him from the palace or the hovel, from lettered Europe or benighted Ethiopia, from the midst of British delicacy and tenderness, or from beneath the grim shadow of Polynesian infanticide and cannibalism ! Set him before me, an undeniable believer in the Gospel of Christ, and yet unsaved by that Gospel—the victim of an evil conscience, the slave of iniquity, the trembling thrall over whom death, as before, shakes his dreaded dart—show me a spectacle like this, and then I too will be ashamed of the Gospel ; then I will give up all confidence in its power, and resign myself to utter despair in a world whose last light has gone out in darkness ! But till then I must rejoice, yea, glory in the Gospel, as the power of God unto salvation to every

one that believeth ; and my answer to the unbeliever who founds a charge against the Word of God, which only lies against, as it rises from, the unbelief of man, will be in its own words : " What if you do not believe, shall your unbelief make the faith of God without effect ? God forbid ; yea, let God be true, but every man a liar."

My dear brethren of the Evangelical Alliance, the sole reason of our coming here this day is our confidence in the power of the Gospel of Christ. When Paul wrote, Britain was rising dimly on the horizon as a field for the Gospel ; but Scandinavia was yet out of sight. How many a star has since arisen to cheer this once dreary northern gloom, or gone forth to brighten the still darkened East ! Scandinavia has been a great field of Gospel wonders ; and as we meet we shall hear of them from day to day, since this is one attraction more to the members of this ever fresh and new Alliance to learn here also " how the Gospel wins its way." We are to study the first ages of the Gospel in its fight with barbarian idolatry ; then the mighty energies of the Reformation adding a new career to the work of Luther, and coming to the rescue in the great Gustavus Adolphus to keep the Protestant centre from destruction ; then, lastly, the missionary heroisms of the last century and the revivals of our own ! Here is a great field where Scandinavia has much to teach, and doubtless also something to learn from the reflected Christianity of the world. May it be, then, a time of joyful witnessing and eager appropriation to every Christian people gathered on this secluded but lovely shore ! May the true temple of God rise in the midst of us, with its battlements as sweet and fair as the long unsetting light of a Scandinavian sun can make them. And as hearts kindle at the unveilings of old familiar grace, under forms so picturesquely new, may the confession often rise, " I am not ashamed of the Gospel of Christ ; for it is the power of God unto salvation to every one that believeth."

## The Christian's Stewardship.

SERMON PREACHED IN THE ENGLISH CHURCH,  
COPENHAGEN,

*On Sunday, September 7th, the Sunday succeeding the Conference,*

By REV. CHARLES H. H. WRIGHT, D.D., PH.D.,

Incumbent of St. Mary's, Belfast, formerly Bampton Lecturer in the  
University of Oxford, and Donnellan Lecturer in the University  
of Dublin.

"And I say unto you, Make to yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles."—LUKE xvi. 9 (Revised Version).

THE parables of our Lord contained in the fifteenth and sixteenth chapters of St. Luke's Gospel, whether delivered at the same time or on different occasions, supplement one another in a remarkable manner. In the three parables contained in the former chapter—the parables of the lost sheep, the lost piece of money, and of the prodigal son and his elder brother—the love of God towards erring man is strikingly pictured. These three parables were related by our Lord in presence of the Pharisees when they murmured because He received sinners and ate with them. The first, which describes the joy of the shepherd at finding again the sheep which he had lost, closes with the application: "I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." A somewhat similar moral, in which, however, the words of rebuke are omitted, follows the second story. Thus gently but decidedly were the false conceptions of the Pharisees corrected. Ignorant of the real nature of sin—the idea of which they seem to have restricted to external forms of vice—they did not comprehend the beauty of the loving-kindness which our Lord displayed even to the vilest of sinners.

- Thus in the two first of these parables, and even more remarkably in the third, was Christ's condescending love, which the Pharisees looked upon as a reproach, shown to be the grandest revelation of God's love to man. The grace and mercy manifested in the death of Christ on the cross, as the Lamb of God who taketh away the sin of the world, was but the realization in act of the love of God which forms the theme of these parables.

In the two supplemental parables, as those contained in the sixteenth chapter may perhaps be termed, the doctrine is laid down that the weary and "heavy laden" who come to Christ for "rest" and salvation must also take His "yoke" upon them, and learn to follow His example (Matt. xi. 28, 29). In the narrative of Dives and Lazarus, with which the second series of short allegories closes, a solemn warning is given concerning the awful results of that selfishness which, intent on self-gratification and comfort, leads men carelessly to ignore the sufferings of others.

The five parables taken together form a grand whole in which the love of God to man is displayed, the duty of man towards his fellow-man as it arises out of the covenant of grace is set forth—the entire series being suitably closed with a story which exhibits the present life as the sowing-time for the life that is to come.

The first three parables invite those who are strangers to the love of God to enter the courts of the temple of mercy, where all things are provided for hungry souls "without money and without price;" the second two are more appropriately addressed to those who having been satisfied at the table of grace are then instructed more fully in the precepts of the kingdom of heaven and in the course of conduct required of all those who have been made partakers of God's undeserved mercy.

The parable of the unjust steward is generally considered to be one of the most difficult of our Lord's parables. The true key to its explanation lies in the comprehension of the fact that the steward whose conduct is described was a land-agent who abused the trust committed to him, and "rack-rented" for his own gain the estate with the management of which he had been intrusted.

It is well known that in many provinces of the Roman Empire the public taxes were farmed out to publicans and tax-gatherers.

These men were not satisfied with the fair profits of their business, but exacted far more than that which was lawful. Their ruthless oppression and robbery made the very name of "publican," in the popular estimation, a synonym for an extortioner and a tyrant. If, indeed, the highest officials of the Roman government—the consuls and prætors to whose care large provinces were committed—often ground down with their rapacity the people over whom they bore sway, it is not surprising that the lower officials should have followed greedily such pernicious examples.

The unjust steward is described in the parable as one who managed his lord's estate after the manner of the publicans. The farms were let out by him to tenants at an exorbitant rent; the rent being payable in kind, such as wheat or oil. The tenants were accordingly obliged in their turn to overwork the land, and thus the farms became impoverished and the estate depreciated in value.

When the owner of the estate was informed that his steward was thus wasting his goods, he determined to examine into his accounts and to dismiss him from his office. Summoning the steward into his presence, he said unto him: "What is this that I hear of thee? render the account of thy stewardship; for thou mayest be no longer steward."

Startled at the serious aspect of affairs, the steward acted wisely in contemplating at once his dangerous position. "He said within himself, What shall I do, seeing that my lord taketh away from me the stewardship? I have not the strength to dig; to beg I am ashamed." Thus he confessed that he was unfit for honest labour, and yet that he could not endure the shame of being reduced to beggary.

He was not, however, long before he made up his mind how to act, but soon devised a plan whereby he trusted yet to have a chance of averting his dismissal from office, or, if that were hopeless, to make some friends among the very persons whom he had robbed and ill-treated. In order to secure kind treatment from the tenants he determined at once to reduce to an equitable amount the rents of all the farms under his management.

It has been too often supposed that verses 4 to 7 describe fresh instances of injustice and robbery on the part of the steward. It

is difficult, indeed, to conceive under such circumstances how the lord of the estate could commend the steward's wisdom in committing an act of barefaced robbery. But the fact is the steward is simply described as reducing the rents of the several farms to such amounts as were in themselves equitable and fair. The reduction was, indeed, made for the most selfish motives. The conduct of the unjust steward is, in some respects, exactly parallel to that of the unrighteous judge described in another parable (Luke xviii. 2-7). Both persons performed right actions from purely selfish motives; yet our Lord does not scruple to bid His people learn a lesson from both. The statement of verse 3 implies that the steward put the case in such a way before the tenants as to make them believe that the reduction of rents was due to his efforts on their behalf. His words were: "I am resolved what to do, that, when I am put out of my stewardship, they may receive me into their houses." It is unnecessary to suppose that the tenants had any information about the impending dismissal. They had no doubt complained of the exorbitant rents. They received now an answer from the steward himself. Their rents were in future to be reduced.

Having called, therefore, the several tenants, the steward said unto the first, "How much owest thou unto my lord?" The farmer replied that according to his contract he owed a hundred measures of oil. The steward directed him at once to take his "writings," to sit down quickly, and insert in the contract half that amount. He likewise directed another who owed a hundred measures of wheat to take his bond and substitute eighty instead of a hundred.

The late distinguished Dutch theologian, Van Oosterzee, is probably correct in maintaining that the sums here mentioned were the prices at which the farms ought originally to have been let, and which the steward had already accounted to his master. If this view be correct the wisdom of the steward is placed in a clearer light. By his action he had secured the further advantage that his accounts would on examination exactly tally with the bonds in the possession of each of the tenants. He rendered it thus more difficult for his accusers to prove his dishonesty.

According to this explanation it was most natural for the lord of the estate, when he learned the full state of the case, to commend the steward for his wisdom, though he might easily perceive the selfishness of the man's character. The land-steward had by his new line of action conferred a benefit even on his master. He had now rendered it exceedingly difficult for any successor in his office to rack-rent the estate, while by his policy he had contented the tenants who rejoiced to be set free at last from their heavy burdens. "The lord commended the unjust steward because he had done wisely, for the children of this world are in their own generation wiser than the sons of light." Worldling as he was, mean and unworthy as were his motives, the steward exhibited much practical wisdom. In his perplexity he did not, ostrich-like, hide his head in the sand, but boldly faced the danger, and provided against it. He showed, indeed, no signs of penitence for his past injustice, but he did not commit any fresh act of villainy. It was no instance of doing evil that good might result therefrom; on the contrary, the steward acted in this particular soberly and righteously, though his personal character remained unchanged, and so ingratiated himself into the good-will of the tenants, that they were willing to receive into their houses as a benefactor the very man who had so long cruelly oppressed them.

Far inferior in wisdom is the ordinary conduct of the majority of "the sons of light," that is, of those who profess to be religious. The ordinary professors of religion in New Testament times, alas! are not superior to the professors of religion in Old Testament days, to the men of the generation in which our Lord lived. They profess to believe that "all shall stand before the judgment-seat of Christ," and give account for the deeds done in the body. But how little practical effect has this so-called belief in the danger to which they are exposed upon their lives and conduct? How often do we not see men, professing to be "pilgrims and strangers on earth," act as if their houses were to endure for ever (Psa. xlix. 11)? Though ready to admit in words that they shall meet on equal terms the poor and the needy in the mansions of the blessed, how seldom do they trouble themselves with seeking to make friends here of those with whom they profess to believe they shall spend eternity? Do



they not too often spend all their money on themselves, their own gratification, or that of their worldly friends, instead of seeking as stewards to advance the cause of that Saviour to whom they profess to owe their life, their all? They often manifest the greatest self-denial in order to advance their own worldly interests, and those of their children and of their friends, while they regard self-denial in the cause of Christ as mere folly and enthusiasm.

It is not a little remarkable how often our Lord speaks about the right use of riches, and how He contrasts in the context of this very parable the service of God and mammon (or riches). "He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" (Luke xvi. 10, 11.)

When startled like others by the preaching of John the Baptist, the Jewish publicans and tax-gatherers inquired of that great preacher what they should do, the Baptist replied: "Exact no more than that which is appointed you" (Luke iii. 18). When publicans, drawn by the power of the Lord's teaching and charmed by His revelation of God's love to the guilty, came forward and professed themselves His disciples, our Lord gave them higher and nobler directions than did John the Baptist. The disciples of Christ were not to be satisfied with abstention from positive evil, but were to prove the power of that "repentance which needs not to be repented of" by bringing forth abundantly the fruit of good works. The converted publicans were not merely to act as honest stewards, but to use the opportunity which wealth afforded them to make to themselves friends by means of the mammon of righteousness. Mammon, often the cause of unrighteousness, "the love of money is a root of all kinds of evil" (1 Tim. vi. 10), often gained by unrighteousness, and often expended in unrighteousness, was to be used by such publicans as became disciples of Christ in a nobler manner than they were wont to expend it. Like Zacchæus, that noble publican convert, depicted later in the Gospel (Luke xix. 1-10), when his heart was opened and his sympathies called forth by the condescension of the Redeemer, the publicans who became Christ's

disciples were not to be content with making restitution for past injustice, but to exceed in works of kindness to the poor (Luke xix. 8). If salvation had come even to them who were formerly "injurious" to their fellowmen, they were now to act as "sons of light," as "sons of faithful Abraham," who when justified by faith in the sight of God was justified also by works in the sight of men. For in his case "faith wrought with his works, and by works was faith made perfect" (James ii. 22). They, therefore, who had much forgiven were to show their love and attachment to Christ by works of love to His people.

Contemplate for a moment the blessed thought presented to us in the words of Christ which we have taken as our text. The days of our sojourn here on earth is represented by Him as a time when we can make friends for eternity. Even in the mansions of the blessed we shall be cheered by the kind words of friends whom we have made on earth. Christianity teaches a man to do good unto others, to spend and be spent for others. The more perfect the Christian is the more will he resemble the Master who went about doing good unto others. The cup of cold water given to the poor disciple on earth will not only be remembered by Christ when He comes, but the love manifested here will not be forgotten by the recipient himself in eternity. The friends we make on earth will welcome us to the everlasting tabernacles. They cannot, indeed, procure our entrance into heaven, but they can welcome us when we have passed in by the gate into the city which is above. The poor, the maimed, the halt, the blind cannot recompense us here, but they shall recompense us by their glad greetings at the resurrection of the just (Luke xiv. 14). This recompense is not the payment of a debt due, but the recompense of love rewarding love by love in the mansions of glory.

The mutual recognition of the saints in glory is thus a truth which underlies the parable. We shall not forget in heaven what we have done in earth. There may be tears of regret which shall need to be wiped away in another world (Rev. vii. 17). We are not wrong in always remembering that we are sowing seed for eternity. The germ-thought, so to speak, of our text is that expressed by a Christian singer of recent times in the following lines—

There are little ones glancing about on my path  
 In need of a friend and a guide ;  
 There are dim little eyes looking up into mine  
 Whose tears could be easily dried ;  
 But Jesus may beckon the children away,  
 In the midst of their grief or their glee—  
 Will any of these at the beautiful gate  
 Be waiting and watching for me ?

There are old and forsaken who linger awhile  
 In the homes which their dearest have left,  
 And an action of love, or a few gentle words,  
 Might cheer the sad spirit bereft.  
 But the reaper is near to the long-standing corn,  
 The weary shall soon be set free ;  
 Will any of these at the beautiful gate  
 Be waiting and watching for me ?

There are dear ones at home I may bless with my love ;  
 There are wretched ones pacing the street ;  
 There are friendless and suffering strangers around ;  
 There are tempted and poor I must meet.  
 There are many unthought of, whom happy and blest  
 In the land of the good I shall see ;  
 Will any of them at the beautiful gate  
 Be waiting and watching for me ?

Such thoughts as these are not unsuitable at a close of a Conference like that we have been here engaged in. We have met in this beautiful city of Copenhagen Christians of various Churches and of different nationalities. We have experienced Christian kindness and Christian hospitality. We have sought to manifest Christian union, the union which ought to characterize all who love a common Saviour. We have listened to records of work done for Christ in various lands, and of efforts made everywhere to advance His cause. We have also heard of difficulties, of discouragements, of trials, of hard work yet to be accomplished, of enemies difficult to be overcome, of much land not yet taken possession of by the Gospel. Shall we merely meet to converse, and then go away, and forget what we have heard ? Shall we forget the prayers we have offered together at the Throne of Grace ? I trust not. We have met to strengthen one another's hands in God, as Jonathan and David in a day of trouble and anxiety (1 Sam. xxiii. 16). We are now going back to engage once more in the battle for Christ in our

different localities. Shall we not remember that we are not our own, but bought with a price, and therefore bound to glorify God in our bodies, in our souls, and with our means? (1 Cor. vi. 19, 20.) We are but stewards, our wealth is not ours; it has been purchased by Christ, it ought to be used for God. "Where our treasure is, there will be our heart also." We will spend most on that which we love most. Let us remember our vocation. Saved by Christ, we must work for Christ. Made by His merits "friends" of God, we must show that we are anxious to have others "reconciled" also. Work mindful of eternity, make friends on earth by a godly use of your earthly riches. "To do good and to distribute, forget not, for with such sacrifices God is well pleased" (Heb. xiii. 16). Thus when mammon fails, and earthly riches slip from your dying hands, when strength fails, and life fails, and another world opens to your view, you may not only behold, like Stephen, Christ sitting on the right hand of God ready to receive you, but may also be greeted as you enter into the City of God by many of the ransomed ones at the beautiful gate of heaven.

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Sermons were also preached by Rev. THEODORE MONOD, in the French Reformed Church; by the Rev. LEWIS BORRETT WHITE, D.D., in the English Church, and others in various Danish Churches.

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### Open Air Services.

SOME interesting Evangelistic Services were held on the evenings of Sundays, Aug. 31st and Sept. 7th. A little company gathered together, and under the guidance of Provost VAHL and Mr. WRIGHT, of Copenhagen, visited several of the courts and alleys in the poorer parts of the city, where the Gospel was preached in the simplest manner, addresses being given by several of the friends present, Provost VAHL acting as interpreter. Crowds of hearers

collected, and appeared to listen with much interest, and gladly accepted the tracts which were distributed. At 7.30 a service was held on board the Bethel ship, when addresses were given in different languages to the sailors present, Provost VAHL again interpreting where necessary. Here, too, the deepest attention was given, and all present felt it to be a solemn and happy season.

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### *Closing Communion Service.*

ON the afternoon of Sunday, September 7th, a special Communion Service was held in the French Reformed Church, presided over by the Pastor, Rev. — KRAYENBÜHL. The usual order of the French Protestant service was followed, Pasteur THEODORE MONOD and Dr. L. B. WHITE assisting in the administration of the elements. The communicants included Christians of all the different nationalities represented at the Conference. Those who were present felt it to be a refreshing and profitable close to the interesting meetings of the Conference, thus to join together in commemorating the Saviour's dying love, and in testifying according to the way of His own appointment their blessed communion with Him and with each other.

## II.

**Circular of the Copenhagen Committee convening the  
Meeting.**

INVITATION TO EVANGELICAL CHRISTIANS OF ALL  
COUNTRIES.

TO THE EIGHTH GENERAL MEETING OF THE EVANGELICAL ALLIANCE IN  
COPENHAGEN,

*From the 1st to 7th September, 1884.*

SOME two years ago several of us received communications from the British Branch of the Evangelical Alliance, expressing a strong desire that the next General Conference might take place in one of the principal cities of Scandinavia, giving, however, Sweden the preference, as, for many reasons, it was supposed to be best adapted for such a meeting.

Many negotiations were carried on by the British Branch of the Alliance with that of the Swedish Branch in Stockholm, and arrangements were made for holding the Conference there.

Quite unexpectedly, however, difficulties of such a nature arose in Sweden, that it was found more convenient to change the place of meeting, and we are now happily enabled to state that it is finally arranged to hold the meeting this year in Copenhagen, from the 1st—7th September.

We say we are happy to make this statement, because we are fully sensible of the beneficial and ever-extending influence exercised by the Evangelical Alliance through the guidance of the Holy Spirit.

It has, in the course of recent years, more fully realized its aim in rendering a testimony to the unity of the Holy Catholic Church in its main points, and the large assemblies held in succession in

London, Paris, Berlin, Geneva, Amsterdam, New York, and Basle, have bestowed an ever-memorable blessing on the whole Christian Church.

Materially speaking, Denmark cannot, of course, be compared with the large countries in which the Alliance hitherto has held its meetings.

We cannot but confess that we are fully alive to the truth of the observations made in the invitation issued by the Swedish brethren, concerning the imperfect knowledge which, as a rule, the members of our National Church have formed of the Alliance, the slight means at our command for such a comprehensive and responsible undertaking, and the existing ordinances of our Church, which, to a certain extent, have raised various doubts in our minds.

In spite of this, and after having given the subject most careful consideration, we do not doubt but that the believers among our countrymen will give a hearty reception to the Christian brethren who will be coming from foreign parts to attend the Conference. We do likewise hope that the gathering of the people of God at these meetings may be made the means of mutually strengthening them in spirit, and we sincerely pray that it may serve to the glory of God.

At this meeting, as in the preceding ones, the principles laid down in the year 1846 will be strictly adhered to; and, after consideration, we have resolved that only those who acknowledge those articles of faith shall be allowed to take part in the proceedings.

We need scarcely remind those who may accept our invitation that they will by no means be considered as deputies or representatives of their respective Churches. They assemble as individual Christians, who wish to unite with brethren of other religious communities, and who, though widely differing in confessions or nationalities, yet heartily join in a common confession of faith, and mutually regard each other as true members of the invisible Church of Christ.

It will be understood that there is not the slightest idea of spreading the doctrines of any particular religious party, and still less of any one forsaking his own Church for another, or, on the whole, of forming any new union of Churches. This will be

clearly proved by the programme, which will contain particulars of the subjects of general interest to be discussed. Questions referring to confessions and to the constitution of the Church will, as before, be excluded from the transactions.

We will endeavour to provide a hospitable reception, according to our local circumstances, for those who are invited to take an active part in the meeting.

In offering up prayers to our Lord and Saviour, we beseech Him to bestow His merciful blessing on our meeting, so that it may begin, continue, and close in unity, charity, and faithfulness; that, moreover, it may be the means of awakening and strengthening spiritual life among us; and, with thanksgivings to our Lord for the gift of the Gospel, we beg those among our brothers and sisters who intend to take part in the meeting of the Evangelical Alliance to notify the same to the Secretaries of the Branch of the Alliance in their respective countries.

COPENHAGEN, April, 1884.

*[The Invitation is signed by the Members of the Special Committee constituted in Copenhagen, for the Conference, as follows.]*

#### COPENHAGEN COMMITTEE.

Rev. P. ANDERSON.  
 Captain BARENTZEN.  
 E. BARTISCH, Esq.  
 L. BAUGERT, Esq.  
 Rev. P. BECK.  
 A. CARSTENS, Esq.  
 Rev. N. C. DALHOFF.  
 Captain DEICHMANN.  
 O. R. FEDDERSEN, Esq.  
 Rev. A. G. FICH.  
 JOHN HANSEN, Esq., *Consul-General*.  
 OLOF HANSEN, Esq., *Vice-Consul*.  
 V. HOLM, Esq.  
 Count C. C. HOLSTEIN.  
 V. KAHLER, Esq.  
 Rev. C. H. KALKAR, D.D.  
 Lieut.-Colonel KEYFER.

Rev. P. KRAGH.  
 Rev. KRATZBUHL (*French Ref. Ch.*).  
 Rev. LUND (*Pres., Moravian Brethren*).  
 J. MIDDELBOE, Esq.  
 Count A. MOLTKE.  
 F. E. NYRUP, Esq.  
 Rev. H. F. PAULSEN.  
 Rev. L. W. S. PETERSEN.  
 H. F. ROUNG, Esq.  
 Rev. J. STEEN.  
 Dr. C. STRICKER.  
 Rev. THEOBALD (*German Ref. Ch.*).  
 Rev. TOLSTRUP.  
 Rev. C. TORENSSEN.  
 Rev. DEAN VAHL.  
 V. WRIGHT, Esq.

*President*—Rev. C. H. KALKAR, D.D.

*Vice-President*—Rev. Dean VAHL.

*Secretary*—OLOF HANSEN, Esq.



## III.

**Religious Liberty. International Committee.**

At the first meeting of the Conference, Pasteur THEODORE MONOD introduced the subject of Religious Liberty, with special reference to the persecution of members of the Salvation Army in Switzerland. On the motion of the Rev. Dr. PHILIP SCHAFF, of New York, the whole subject of Religious Liberty was referred to an International Committee, to consist of the Presidents and Secretaries of the various branches of the Alliance represented at the Conference, Mr. A. J. Arnold, Secretary of the British Branch, being appointed convener. This Committee having assembled, Dr. Kalkar, on the motion of Mr. ARNOLD, was appointed Chairman, and Dean Vahl Vice-Chairman; Count Bylandt, Secretary of the Dutch Branch, and Mr. Arnold were requested to act as Secretaries. In addition to the above-named representatives of the Danish, Dutch, and British Branches, there were present, the Lord Mayor of London, M.P., Sir W. McArthur, K.C.M.G., M.P., Vice-Presidents of the British Branch; the Rev. Dr. Schaff, United States; Count A. Bernstorff, Pastor Baumann, Rev. Prof. Christlieb, and Rev. Dr. Fabri, Germany; Pasteurs Recolin and Theodore Monod, France; Pasteur Rochedieu, Belgium; Col. de Büren and Prof. Oetli, Switzerland, and others. The Committee held several protracted meetings, and fully discussed the questions of Religious Liberty brought under their notice.

## THE SALVATION ARMY.

With regard to the Salvation Army in Switzerland, the following resolution was recommended for adoption by the Conference:—

"That the Evangelical Alliance, while reserving its opinion regarding the methods adopted by the Salvation Army in promoting their Evangelistic work, protests against the violation of Religious Liberty which has taken place on the occasion of certain meetings of the Salvation Army in Switzerland."

[This resolution was carried with acclamation at the final meeting of the Conference, and a copy was ordered to be sent to the President of the Swiss Confederation, accompanied by a letter from the President of the Conference.]

#### SCHLESWIG.

Another matter which had occupied the attention of the Committee had reference to Schleswig, Dean VAHL stating that there were several painful restrictions from which Danish pastors suffered in that country. This subject it was resolved to remit to the Committee of the German Branch, who would deal with it.

#### MADAGASCAR.

In regard to the position of Christian Missionaries in Madagascar, it was resolved to refer that subject to the British and French Branches for their consideration.

#### THE OPIUM QUESTION.

The resolution of the Basle Conference in 1879, on the subject of the Opium Traffic, was re-affirmed; and it was agreed that a copy should be transmitted to the British Government.

#### PERMANENT INTERNATIONAL COMMITTEE.

Representatives of the Swiss Branch suggested the desirability of the appointment of a permanent International Committee, consisting of the officers of the various organizations of the Alliance, and who should meet periodically for the consideration of matters affecting the interests of the whole Alliance. The proposal was approved, and was subsequently adopted by the Conference.

The subject of the place of meeting for the next General Conference was remitted to the International Committee for consideration.

## IV.

*Special English and American Meeting.*

ON the Monday, an afternoon meeting for English-speaking visitors was held in the Lower Hall, when brief summaries were given in English by Rev. J. PLENGE, agent in Denmark of the British and Foreign Bible Society, of the Reports on the State of Religion in Scandinavia, which had been read at the Morning Meeting. At this meeting, Dr. E. B. UNDERHILL, Secretary of the Baptist Missionary Society, referred to the noble and generous conduct of King Frederick IV. of Denmark with regard to Missions sent out to India from Great Britain. He pointed out that Missions in that empire were first introduced by the Danes; they were established in Southern India, and their operations still continued under the direction of the Danish Society. Englishmen, however, experienced great difficulty in establishing a Mission in Northern India, owing to the intense opposition of the East India Company of the day, so that, when the missionaries of the Baptist Society arrived there in the year 1798, and attempted to carry on their labours, they were in every way hindered, delayed, opposed, and persecuted by that Company. In their time of distress the Danish monarch, Frederick IV., came forward and protected them. As Englishmen, those present in the meeting would, Dr. Underhill felt sure, take the opportunity, while in the Danish capital, of passing a resolution embodying their grateful thanks to the Crown of Denmark for the valuable service rendered by a former monarch to English missionaries under painful and distressing circumstances. Dr. Underhill then proposed the following resolution, which was seconded by the Rev. Dr. MURRAY MITCHELL, and unanimously

adopted, a copy being subsequently forwarded to His Majesty the King of Denmark.

“That this meeting of the English and American section of the Evangelical Alliance, assembled in Copenhagen, and consisting of Christian brethren of various denominations of the Christian Church in Great Britain and America, desire to take the earliest opportunity permitted them of expressing the gratitude they feel to Frederick IV., ancestor to the present King of Denmark, for his gracious interposition on behalf of the Christian mission of Great Britain in Hindostan. They cannot forget the eminent services of such men as Ziegenbalg and Schwartz in Southern India, who were the first to introduce the Gospel into that vast dependency of Great Britain; but they desire especially to signalize the generous service rendered, with the sanction of his Sovereign, by the representative of the Danish Crown at Serampore, in the province of Bengal, when, by the action of the East India Company, the missionaries of the Baptist Missionary Society were threatened with deportation from the country. On that occasion protection was given to the persecuted missionaries, and in the face of threats from the Indian Government, the Governor of Serampore, General Bie, persisted in shielding the missionaries, who had taken refuge under the Danish flag, from further persecution and in giving opportunity for the planting of the Gospel in India, which has now, under more auspicious circumstances, attained to vast and increasing magnitude. The Christians of Great Britain, and of all lands, cannot but remember with the deepest gratitude the services thus rendered by the Crown of Denmark, and beg to express their profoundest wishes and prayers for the prosperity and progress of the Danish Monarchy and people under the reign of its present gracious Sovereign, to whose family the Crown of Great Britain and its people are so closely allied.”

## V.

**Morning Prayer Meetings.**

COMMENCING with Sunday, August 31, a meeting for prayer was held, by the British and American friends, each morning, at half-past seven o'clock, in the Lower Hall. The attendance was large, and though intended principally for the English-speaking visitors, a goodly number of Danes, Swedes, Germans, and other nationalities were present, many of these taking part in the devotions, some using English and others their own languages. After the first two mornings prayer meetings were also arranged for Scandinavians and Germans in separate rooms, when a still larger number of the inhabitants of those countries were enabled to take part.

## VI.

**Letter from the Christian Workmen's Union of Stockholm.**

THE following letter was received by the Conference :—

TO THE GENERAL CONFERENCE OF THE EVANGELICAL ALLIANCE AT  
COPENHAGEN.

We, the Christian Workmen's Union of Stockholm, members of different denominations, who are labouring for the spread of the Gospel, deeply regret the circumstances which prevented the meeting of the Evangelical Alliance in our city. But we rejoice at the same time that the Conference is to take place so near as our neighbouring city in Denmark. We are pleased that some of our brethren can be present to participate in the exercises. Our delegate—the Secretary of the Swedish branch of the Evangelical Alliance—will represent our association before this Conference and assure you of our deep interest in the progress of Evangelical truth and our earnest prayers during the days of the Conference, that your proceedings may be attended with the richest blessings (Psa. i. 1).

In behalf of the Christian Workmen's Union of Stockholm,

A. J. WILTSTROM, *President.*

JOHN R. SJOMAN, *Secretary.*

## VII.

*Excursion to Røskilde.*

ON the Wednesday afternoon the long series of meetings was agreeably interrupted by an excursion to Røskilde. A special train was organized, and carried about 1,000 persons to this ancient capital of Denmark. Travelling in so flat a country is not very attractive, but in this case the two hours spent in going and returning were most pleasant opportunities for forming or renewing friendships, and for brief intercourse with Christian brethren and sisters of renown in the great army of God. Valuable as are the papers read, and the speeches delivered in the ordinary sittings or great public gatherings of these International Christian Councils, the private interchange of opinion, and the formation of bonds which time itself will hardly sever, are of even greater service to those taking part in the meetings. Many a prejudice is removed. The oneness of the faith is discovered through the oneness of the heart. And so it may be said that such a brief season of recreation is of equal importance with the more serious business which it is the great object of these gatherings to promote.

By this time the train had reached its destination, and the great company, every member of which was decorated with a pink-and-white favour, had begun to file out of the station along the streets of the town. Large numbers of spectators had gathered to observe so unwonted a procession, and many a flag and streamer fluttered in the breeze, and added brightness to the novel scene.

Røskilde, which is prettily situated near to a fiord of the same name, is remarkable chiefly for its antiquity, though this feature is not very apparent, all the houses having a somewhat modern look. This is the case even with the cathedral. Looking at its red brick walls it is difficult to believe that they date back to the

thirteenth century, a period when most of our present English cathedrals were being built. Passing through the little homely town, and picturing to one's self the quiet that must ordinarily reign there, and then gazing up at the massive ecclesiastical pile in the centre, one is filled with wonder at finding a structure so far in excess of the needs of the present population. But the explanation is a simple one. Röskilde was from the tenth to the fifteenth centuries the abode of the Danish kings and the capital of the country, and all that was great and wealthy in the kingdom was gathered there. Thirty churches and thirty convents clustered around the great mother church or cathedral. Now nought remains to testify to all this former grandeur and importance, but the great Gothic building within whose walls was gathered on this occasion an assemblage such as they had never witnessed before. Once devoted to the superstitions and mummeries of Romanism, it is now the headquarters of Danish Lutheranism. And on this day there poured in through its huge portals members of almost every great Protestant denomination—a diversity in unity which Rome cannot understand, and which would have perplexed and perhaps alarmed the soul of Luther himself.

There is one event in the early history of the cathedral which is worthy of being kept on record. It happened in 1070, when an Anglo-Saxon, named William, who had been secretary to Canute the Great, was Bishop of Röskilde. By order of the king, some guests with whom he was offended were slain in the act of celebrating mass within the cathedral walls. On the following day, as the monarch sought to enter he was met at the door by the bishop, who, lifting up his crozier, forbade him to pollute the church with his presence. His attendants were about to force an entrance, but the king bade them desist, as he would have no harm done to a man who had dared in discharge of his duty openly to defy him. The king withdrew to his palace, assumed the garb of a penitent, and after three days' weeping and praying presented himself once more at the gates of the church, still clad in mean apparel. Service was proceeding, and the *Kyrie Eleison* had just been chanted. The bishop, learning that the royal penitent was seeking for admission, left the altar, went to the door and, raising

the king from his knees, gave him the kiss of peace. The king then entered, confessed, and was allowed to join in the service. Shortly after he made a public confession of his crime, asked forgiveness of God and man, and was then solemnly absolved and allowed to resume his royal apparel. It is terrible to think of murder committed even before the altar, but it is a consolation to know that occasionally a bishop was found, even in those dark days, who feared God rather than man.

To return to the proceedings of this memorable Wednesday. As soon as the company had all assembled, the archdeacon and two of his clergy, arrayed in black gowns and the white ruffs common in Scandinavia, took their places on the top of the steps leading into the choir. Then in a few appropriate words spoken in German, the archdeacon dwelt on the importance of Christian union, and expressed his approval of the principles of the Alliance.

Several hymns were sung, and then the company proceeded to examine the building. Not many memorials of the Romish past remain, except the altar, the carving of which is good and represents the work and passion of our Lord. The tombs of the kings are the most noteworthy objects, some of them marble monuments richly carved. A bronze statue by Thorwaldsen of King Charles IV., shows the honour in which that noble monarch is still held by the Danish people.

The sights of the cathedral being exhausted, the company filed off along a shaded path through the fields, whence a beautiful view of the fiord was obtained, to a public garden and restaurant, where ample refreshments were provided. When full justice had been done to these in a somewhat rough-and-ready fashion, an open-air meeting was organized, and after an address of welcome by Pastor Tolstrup, who was the chief organizer of the whole of this most successful entertainment, orators of various nationalities ascended the improvised tribune, and returned thanks for the cordiality of the reception and for the excellence of the whole arrangements. Elsewhere in the garden Evangelistic addresses were delivered, and thus some of the visitors sought to offer the bread of life to the hungry perishing ones who might be found even in that assembly.



As the sun went down, gilding as it did so the waters and shores of the fiord, the company returned to the cathedral, where for an hour or so the organ, several stringed instruments, and the choirs of two of the Copenhagen churches discoursed the most exquisite music. Taking their stand now in one gallery and then in another, these well-trained voices resounded through the building in a manner that utterly surprised many who were unaware of the wonderful effects which are possible in structures of that order. With the strains of this delightful concert still ringing in their ears, the company again took the train, and returned to Copenhagen refreshed in spirit, and prepared for the more regular business of the following days.

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## VIII.

*Evening Social Gatherings.*

At the close of the Evening Meetings, tea and coffee were served in the large hall of a restaurant near the Bethesda, in which the Conference met, and pleasant opportunities were thus afforded of social intercourse among those assembled from different countries; an additional attraction in these meetings was the excellent music provided, through the kindness of some of the Copenhagen members of the Conference.

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## IX.

*Sacred Concert in the Vor Frue Kirke.*

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